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Missionary Exhibitions  
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HANDBOOK  
ON  
SOUTH AFRICA.  
1918.



S.P.G. Office,  
15 TUFTON STREET, WESTMINSTER, S.W. 1

PRICE 6d FOURPENCE NET.







# Stewards' Handbook.



A COURT IN A MISSIONARY EXHIBITION.

*“Workers together with God.”*

## Part I. THE MISSIONARY EXHIBITION.

(a) **Its Object and Meaning.**—If it be indeed true, as of late years we have come more and more to realize, that the primary duty of the Church in this age is to make strenuous efforts to fulfil the Lord's last command, “Go ye into all the world, and proclaim the glad tidings to every creature”; if on every hand “it is plain we have an irresistible mandate to proclaim the Kingdom,” *and we are not doing it as we should*, then it is evident that missionary interest and effort must no longer be regarded as the fad of the few. Special efforts then would seem to be necessary to quicken throughout its whole membership the Church's sense of responsibility towards the non-Christian world, and towards those scattered children of the household of faith whose lot is cast in distant places whither the Church has not yet been able to follow them.

And thus the Missionary Exhibition has come into being as a great educational agency, and a most attractive way of interesting young and old in the work for God which lies beyond our own gates and yet lies within our responsibility.

(b) **Its Educational Value.**—In the preliminary circular usually issued to draw attention to a forthcoming Exhibition the question is asked, “**What is the Exhibition for?**” and the answer given is—

- To **interest** visitors and set them wondering and wanting to know about the people and things in foreign lands. When they begin to wonder why people in heathen lands are not Christians then is the opportunity
- To **instruct** them by answering their questions, explaining the exhibits, giving talks and lantern lectures, and setting forth the facts and needs of the missionary enterprise by pageants, tableaux, and other illustrative methods. The result of all this will be by God’s grace
- To **inspire** them with a real desire to win the world for Christ, and for that end to pray and work and give themselves and their money to the cause.

To attain this threefold end is then the object of our Missionary Exhibition, which consequently must be a carefully organized undertaking.

1. **Local Organization.**—Much thoughtful planning and months of careful preparation on the part of the local committee and officers are needed to bring the Exhibition to a successful issue. The selection of the right persons for the oversight of the various departments, the laborious and manifold duties to be undertaken by the General Secretary and heads of departments, the loyal and united support of the effort by the whole Church in the neighbourhood, all these are essentials. In all matters of organization, however, the cordial support, advice, and assistance of the Exhibitions Department of S.P.G. and of the Headquarters Staff generally, can be relied upon. There is now a fund of wide experience to draw upon, and it is at the disposal of those contemplating an Exhibition. But the real life and spirit of the Exhibition and its permanent value depend very largely upon two classes of persons, the “Deputations” and the stewards.

2. **The “Deputations.”**—These are the accredited representatives of the Society who are sent to give brief lectures in the various courts. A really wonderful work has been done at many Exhibitions by these representatives from the Mission Field. To be able, in short talks of from twelve to fourteen minutes, to give a clear-cut outline of the conditions of their life and work abroad, to convey a vivid impression of the character of the people, to illustrate their manners and customs in such a way as to stir the imagination of the hearers, to kindle their enthusiasm and whet their appetite for more, and withal to show the intensity and urgency of the need for increased activity by the Christian Church is a feat which seems impossible, and yet one has known it performed over and over again, even by those who have had little experience in Exhibition work. There seems to be something in the atmosphere of a well organized Exhibition which draws out the best that is in our speakers. Their personality, too, frequently impresses their



audience as much as their words—their bright cheerfulness and human sympathy, their keen enthusiasm and joy in their work, their evidently strong and sincere love of their people and their longing to get back to them, are to many a revelation of what the missionary life really is. It is the Society as it is known abroad which is on exhibition, and in the vivid and living pictures of its manifold and varied activities presented by the representative missionaries in the courts, misconceptions and prejudices are removed, and there is aroused in the minds of many an abiding interest in and a desire to assist the good work.

**3. The Stewards.**—Here the Society has to rely upon the Church in the locality in which the Exhibition is held. The stewards are local Church people, men and women, without whose help the Exhibition could not be carried through.

How are these stewards obtained, and how prepared for their work?

When an Exhibition has been decided upon and the committee formed and officers appointed one of the first things to be done is to allocate the various courts to parishes. Generally a town parish makes itself responsible for the care of a court, but frequently one or more country parishes in the neighbourhood assist, providing stewards for the afternoons of one or more days. These parishes thus responsible, select among them from twenty to thirty people who are willing to act as stewards in that particular court in turn for about two hours at a time, and are willing to give some time and trouble to learning their duties.

**(c) The Steward's Responsibility.**—The word “steward” suggests a trust—a responsibility. From what has been said above it will be readily seen that upon the stewards and other helpers at a Missionary Exhibition rests no small share of the responsibility for its success, and that success is a thing quite apart from any financial consideration.

A Missionary Exhibition is a *missionary* effort, a real bit of missionary work on the part of every person engaged in its promotion, and must be taken up in that spirit. Too much emphasis cannot be laid upon the spiritual value of the steward's work. For the time being the steward has the happiness of being an active missionary, tastes in some degree the keen *joy* of the missionary's life, which comes to those who make an earnest effort to fulfil their Lord's great command, and the *longing* to continue and advance in that work. Such a task needs the humble prayerful spirit and an intelligent preparation.

The ideal steward then throws himself or herself, heart and soul, into the Exhibition, and during the months of preparation uses every opportunity of increasing his own missionary knowledge that he may be able to pass it on to others. He seeks to deepen his own sense of missionary responsibility, uses every spiritual means at his disposal to catch the missionary fire, to learn something of the love of his Master for perishing souls, and having tried, however humbly, to live closer to Christ and to drink in deeper



draughts of His Spirit, he has learnt what Missions mean, for as the great Indian missionary Henry Martyn said, "The Spirit of Christ is the Spirit of Missions."

Nothing is more wonderful than the way in which a body of stewards who have caught this missionary idea impresses the public who come to the Exhibition. Even the idle and the thoughtless visitor may be touched, and by the earnest and reverent demeanour of the stewards be led to realize that after all Missions are a matter of life and death, and that the Church is in deadly earnest to fulfil what she regards as a solemn and a pressing duty.

**The Steward in his Work.**—Stewards in a Missionary Exhibition are generally under the direction of a captain of stewards (see leaflet on "The Captain of Stewards") who assigns to them their duties, having previously ascertained in what capacity they are willing to offer their services. Stewards are either court stewards or are assigned special tasks, such as door-keepers, ticket sellers or collectors, clerical assistants in the office, or they may belong to a corps of guides, whose duty it is to see that visitors do not wander aimlessly about the Exhibition, but help them to see all that is to be seen, and learn all they should in the time at their disposal. The voluntary helpers in the Refreshment Department or at the Sale of Work, though under the immediate direction of their own particular head of department, are classed as stewards, and should share the steward's spirit spoken of above, and to some extent the preparation also.

The steward then, in whatever capacity he, or she, may be acting, is part of an organization, in which *discipline* must be recognized as an essential principle. The fact that the services are being rendered voluntarily does not affect the responsibility of the steward, except it may be to make him even more punctual and sincere in the discharge of his assigned duties than he would be if paid for them. The service is a divine service. He is working not for man, or for a Society, but for God. The following then are essentials:—

1. *Discipline.*—No Exhibition can be carried through successfully unless there is a cheerful and prompt obedience to orders. The secretary who arranges the daily programme has a very responsible task. The fitting in of all that goes on during the day—and there is always something going on—is a very delicate operation, involving much thought and hours of careful planning out. One unpunctual, self-willed, or obstinate steward may do a very great deal to destroy arrangements upon which depend the smooth working of the programme and the comfort and convenience of many.
2. *Courtesy.*—The visitors to an Exhibition are not invariably as well-behaved as they might be, nor is their grasp of the missionary idea always very real. A good deal of gentleness, patience, and courtesy is required of stewards. Stewards, as a rule, do display Christian courtesy in their dealings with the public, and the spirit of willing and cheerful service which animates a Missionary Exhibition is one of its most attractive features.



### (d) **The Steward's Preparation.**

1. **Why preparation is needed.**—In his work the chief foes the steward will have to fight will be ignorance and indifference, and he must prepare himself carefully to meet and combat them.

*Ignorance.*—We cannot educate people about Missions unless we know something about them ourselves—so a steward must study. There are three lines of personal study and preparation which are of vital importance for all; not only for court stewards, but quite as much for door-keepers, helpers in the refreshment and sale departments, washers-up, and programme sellers, for the actors in the tableaux and pageants, for stage managers and organizers:—

First, the steward should be quite sure why Foreign Missions are important. The inspiration, the command, the duty, and the principles of Foreign Missions based on the Bible. Life must be brought into all the world through obedience to the Command and claim of the Promise.

Second, the steward should take pains to be clear about some fundamental missionary principles. To be ready to meet the stock objections and to give reasons for "one's own faith in Missions." To clear away vagueness, and remove the idea that Buddhism or Mohammedanism are better religions for certain races than Christianity. We are so afraid of being called intolerant and of not acknowledging the truth and beauty in other faiths that this is a real danger. (See Part II., "General Stewards' Handbook.")

Third, the steward must prepare his own spiritual life. In the following section the necessity and value of intercession are pointed out. The importance of it in the stewards' preparation is very great; on them depends very largely the "atmosphere" of the Exhibition. There must be an atmosphere in which the Holy Spirit can work. This can only be attained by prayer and intercession, and if every steward can be made to realize the importance of this devotional preparation there will be no difficulty in dispelling the foe of *Indifference*. It is the attitude and sympathy of the stewards which really matter in an Exhibition. They will be in direct touch with the visitors, and it depends on them to pass on the spiritual current which they can only receive by their own preparation and intercession.

2. **How the preparation is to be carried out.**—All preliminary arrangements will be made locally and the stewards allocated to their various courts and departments some months before an Exhibition. Lists of stewards will be prepared and distributed and a secretary appointed for each court and department. When all this has been organized the work of individual preparation for each steward begins. Sometimes the training of stewards is undertaken locally with possibly the visit of deputations to several of the courts shortly before the Exhibition. The more usual and perhaps the way that produces the best results is for an "instructor" to visit a town or district immediately the stewards have been collected and to spend a week or ten days among them. A band of



workers specially trained for the purpose is now at the disposal of S.P.G., and these "instructors" are quite prepared to take all preliminary meetings and to start the stewards' preparation—a round of meetings being fixed beforehand and the whole week filled to the best advantage. The visit should be at least four months before the date fixed for the Exhibition, and the notice that an "instructor" would be welcomed sent to the Headquarters' Secretary for "instructors" as long beforehand as possible.

Whichever plan is adopted a general meeting of stewards is called, including members of committee and heads of departments, for upon this meeting a great deal depends. First impressions colour the whole of one's subsequent view of a subject, and it is probably at this meeting that many stewards (who have volunteered for various reasons) will learn what a Missionary Exhibition ought to be, and realize that they individually have a responsibility in making it a glorious bit of work. In some places more than one general meeting may be necessary to suit different workers, for it is essential that all should have the same aim and ideals put before them.

Next will come a meeting of court secretaries and heads of departments, and they will plan, with the help of the "instructor," methods of study and preparation, and secure **Services of Intercession** in as many churches as possible. They will realize that much lies with them in making intercession a real part of a steward's preparation. This will include:—

1. Joint intercession in church. The stewards will be encouraged to attend and make the services live, to send in their own subjects for intercession.
2. Joint intercession in groups as a result of joint study. "Where two or three are gathered together."
3. Individual intercession. As stewards get familiar with names of missionaries and their circumstances, they will be the more ready to pray for them. The "S.P.G. Cycle of Prayer" will be found helpful.

**Study.**—The methods of study vary considerably, the most usual are:—Study Circles, lectures by members of J.C.M.A., missionary reading parties, and lantern lectures. Each secretary will arrange what seems best for his stewards, and if he is really keen himself the stewards will soon catch his enthusiasm. It is better to arrange a simple plan that can be carried out than a more elaborate one that has to be given up. In many places the Study Circle method will be warmly welcomed, and meetings be arranged weekly or fortnightly with comparative ease. Other stewards may be frightened by the very word "study," and for them lantern lectures or reading parties will seem more possible, and very often lead to a Study Circle being formed when the Exhibition is over.

A plan of campaign being arranged, the stewards will meet according to their courts and departments. The "instructor" (or secretary) will explain to them their special duties, and after having given them a brief sketch of their particular country (or department), the conditions of work, opportunities, problems, etc.,



will start them on their studies. We have considered on broad lines the study that is necessary for everyone; added to this we shall find that each department and court requires its own more detailed preparation. It is obvious to all that a court steward will study books on his particular country, and one knows the sort of panic that seizes everyone at the thought of having to talk about a country and "explain the curios." Nearly all court stewards realize at once that some study is necessary, but other stewards, i.e., general, refreshment, sale of work, door-keepers, etc., will be surprised when it is suggested that they should "line up" with the court stewards and form reading parties or Study Circles. That S.P.G. does consider this advisable, nay more, essential, is proved by the fact that one of the handbooks for stewards is written entirely for their use.

A word about these handbooks in general, and it is a word of warning—they are *not* meant to take the place of other books or to encourage the habit of "cramming" with as little trouble as possible, they are meant to give an incentive to further study, and as they are published very cheaply it is hoped they will be within the reach of every steward. One is prepared for each court and gives an outline of the knowledge necessary, books on the subject for deeper reading being recommended.

The starting of these groups for study is important work, and the carrying of them on is no easy task. The "instructor" may take the first meeting, but it is the court secretary who will be in charge of the study in the intervening time before the Exhibition. It is he who is to fire the stewards with enthusiasm, to persuade them to take trouble and to know facts, to borrow books from societies, libraries, and friends—acting as librarian himself or appointing a substitute. Stewards will be raised to his ideal through his own truth and faithfulness to it. He will do all he can to consecrate his work and to let those working under him feel that theirs is a consecrated service.

**(e) The Exhibition in its Intercessory aspect.—**

A visitor at one of our S.P.G. Exhibitions, writing to a Church newspaper, made the remark that the effort appeared to be surrounded with intercession, and found in that the secret of the sense of unity and of broad-minded sympathy manifested by all who were working in the Exhibition.

What methods are adopted to secure this atmosphere of intercession?—

1. From the moment that the Exhibition is seriously in hand the importance of prayer for the success of the undertaking is urged. An Exhibition collect is usually sanctioned for public and private use by the bishop of the diocese, and all workers for the Exhibition in whatever capacity are, so far as possible, urged to consider the daily use of the collect a part of the obligation they have undertaken. Thus a body of perhaps a thousand or more workers for months before the Exhibition takes place have been petitioning the Throne of Grace that the divine blessing may rest upon all that is done.

Sometimes this body of praying workers is augmented by another, smaller in numbers, but no less effectual. There are almost always a number of invalids, of blind persons, and others who are unable to give active assistance during the Exhibition, but who are anxious to be of service. These are banded together into a Prayer Union, and the volume of intercession is thus augmented. This idea was first put forth by an invalid, who herself, in spite of infirmity, was a tower of strength to the missionary cause in her neighbourhood.

2. All members of committees, all who take part in tableaux, pageants, missionary plays, or members of Study Circles, or those who meet in any way for the study of missionary work generally or of their own particular duty in connection with the Exhibition, are urged from the first to consider their work as essentially spiritual, and to be begun and carried on in a spirit of prayer. The Exhibitions Department have issued forms of intercession to be used by workers at their meetings.

3. In preparation for the Exhibition special intercession services will have been arranged by the parochial clergy (see above, page 6), and the lists of services given in various Exhibition handbooks show that many such services are usually held.

4. As the Exhibition draws near celebrations of Holy Communion in the churches, with special intention as to the objects of the Exhibition, are arranged, and throughout the week of the Exhibition become, in most instances, daily pleadings.

5. Besides a united service of intercession every day throughout the Exhibition week, the Exhibition is opened and closed daily with prayer. Every representation of tableaux, pageants, etc., also should be preceded and concluded by those connected with it joining in short petition that their efforts may be directed and blessed. But the most striking feature probably of the day's proceedings is about 8 p.m., when the evening crowds have assembled and there is all the hum and movement of a vast gathering of happy, interested people. The bell rings, the whole assemblage faces the platform, a quiet and a hush which are most impressive prevail for a few moments, a few words are spoken to direct the thoughts of the gathered multitude, and a few short petitions, often in Litany form, are offered. The marvel of the matter is that it is often evident that many of those joining in are not accustomed to public prayer, and yet the spirit of the whole body, the atmosphere which surrounds the gathering, moves them, and they join in. The effect is felt throughout the rest of the evening.

6. And, lastly, if possible, either in some quiet room in the Exhibition building, fitted up as a temporary chapel, or in some adjacent church, arrangements are made for continuous intercession throughout the whole time that the Exhibition is opened. Petitions are offered on behalf of the missionary work of the Church according to a rota of intercession, as well as for the Exhibition in progress, by a body of interceders.



# Part II. SOUTH AFRICA.

## PREFACE.

This little book is intended to help stewards in the South Africa Court of S.P.G. Exhibitions. It deals with a very large subject, and must necessarily be of rather a sketchy character. For this reason it can be regarded as only a first and very small step towards the attainment of anything like even a general knowledge of the vast country and its problems. We hope the stewards will enlarge its scope by reading some of the books recommended.

For those who are able to study this book in company with five or six others, suggestions of subjects for discussion are added to each chapter. For list of books for further information see page 44. Suggestions as to how the Leader may best manage these discussions can be obtained from the Study Department, S.P.G. (price 4d.).

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## Introduction.\*

### CAPETOWN.

Let us take a rapid survey of South Africa before looking at its inhabitants and their lives and thoughts. South Africa includes roughly the territory south of the Zambesi.

**Capetown** is the gate of South Africa. All travellers land there first, even if they are going on to Natal or Zululand; and Capetown is well worth a visit. The view as you put into Table Bay is magnificent, having a unique background in Table Mountain. The mountain itself is full of interest—its steep front slopes down to the beautiful suburbs, with their lovely gardens, and the harbour is nearly always full of life. At once as you land you realize that you are in a cosmopolitan country, and find yourself surrounded by English, Dutch (not to mention other Europeans), Cape-boys, and Kaffirs. The town itself is rather disappointing, and though there are many very fine shops, the place is not as progressive as one would expect. But of real hospitality there is plenty, and the flowering shrubs, fruit and wild flowers will add to your delight. To see the ground carpeted with arum-lilies is a never-to-be-forgotten sight.

**Travelling.**—At Capetown more than half the passengers disembark to go up country by train. Soon the orchards and gardens of the Cape are left behind, and then begins the real

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\* It must be borne in mind that South Africa is about the size of Europe exclusive of Russia, and, therefore, what is written about customs and habits does not necessarily refer to the whole of South Africa. Some will apply to the whole, while many of the customs mentioned may only be in use in some districts.

experience of South Africa—the travelling and the veldt. The engine puffs and groans as though it would burst, the progress becomes fearfully slow, the carriage tilts over, and if you are at the front you see the tail of the train twisted round exactly opposite you. Then there is more puffing and panting, groaning and creaking, and a lurch, which means that you have begun to twist the other way round. It is slow work, but you remember that you have to rise 1,000-ft. in a few miles and to take a number of ups and downs on the way, and you know you are safe, as every engine in South Africa is said to be driven by a Scotsman, and there is talk of the whistle being superseded by the bagpipes. Then you get to the top of a summit, the pace begins to increase, and soon you rattle—rattle down a tremendous gradient; and on either side as you look out you see the limitless veldt, beautifully green in the rainy season, but brown as can be during the four months of drought. There is a certain dreary monotony about the South African veldt, and yet there is an indescribable fascination about the brilliantly clear atmosphere, the cool, invigorating nights, the huge stretches of mighty kopjes (rugged mountains) and undulating plains, with here and there a table mountain, a patch of native bush, an orchard or wattle plantation, or a spruit (stream). The native bush, a stretch of scrubby trees, watered by a spruit, generally situated in a mountain crevice, and full of wild begonias, geraniums, lilies, and tree ferns, not to mention snakes, has a rugged beauty entirely its own. It must not, however, be thought that all South Africa is of a piece. A country so large has endless variety, and what has to be crammed into a chapter might well fill a book, and all we can do is to visit a few of the most important and typical places.

**Kimberley.**—There is Kimberley, 4,000-ft. above the level of the sea and about 650 miles from Capetown, with its dry, bracing air. The diamonds, discovered in the first instance by the merest accident, are found in a blue clay. The mines are worked at a great depth, with all the most scientific machinery, by the De Beers Company. The crushing of the clay, the running of the trucks, the separating of the pebbles all go on with a sort of mechanical grind. Barbed wire entanglements and strict vigilance make theft extremely difficult, and the Company puts into the market yearly some £5,000,000 worth of diamonds. A few decent shops, charming suburbs for the Europeans, and well ordered native compounds practically complete Kimberley, with its 49,000 inhabitants.

**Johannesburg.**—Johannesburg is just over 950 miles from Capetown, and is no less than 5,764-ft. above the level of the sea. Of its 250,000 inhabitants about half are whites. It is more alive than any other place in South Africa, has the finest buildings, many delightful people, and some of the evils that seem inevitably to accompany a wealthy civilization. It is not attractive as you approach, with its multitudinous chimneys, its native compounds of corrugated iron, and its dumps of soil and powdered rock thrown up from the mines; but its shops are really inviting and its suburbs on the far side of the town charming. There is nothing



romantic about the working of the mines, and except for the special pulsators for sorting the metal, the processes of blasting, boring, and truck-carrying go on with a grinding monotony very much as in a coal pit. But there is something romantic about an output of £35,000,000 of gold in a year, and to the thousands of Kaffirs at work the wages, which attract them from all parts of South Africa, are intensely interesting. The importance of the first contact of the native with civilization we shall consider later. Pretoria is only forty-six miles farther on—Dutch, picturesque, and sleepy, with some very fine public buildings.

**Durban.**—The other ports of South Africa besides Capetown are Port Elizabeth, East London, and, above all, Durban. Durban is 823 miles by sea from Capetown, has a fine harbour and beautiful suburbs. Except that for the three summer months of December, January, and February the moist heat is distinctly oppressive, the climate is good and the place is full of life. The harbour is often as busy as Capetown itself. The journey up to Pietermaritzburg and beyond, takes one through some of the most magnificent scenery imaginable, and the stretches of bananas and pineapples are calculated to make any mouth water. A shilling a hundred is a common price for bananas at Durban market; pineapples are dear at a penny apiece, and often far cheaper if bought in any quantity.

**Country.**—But after all the future of South Africa lies not mainly in the towns—as the part they have played in attracting our people might make one think—but in the huge tracts of country, of which so much is either undeveloped or only partially developed. Part of the great Kalahari Desert, nearly due west from Pretoria, is used for ostrich farms, the lack of water rendering it useless for cultivation. Feathers to the value of over £2,000,000 are exported annually. There is the huge table land of the Orange Free State, 4,500-ft. above the sea, and as large as England, said to be the finest sheep country in the world, where 4,000,000 sheep are tended, and many more might be, and of goats there are said to be 3,000,000 in South Africa. Wherever there are natives there are cattle, especially in the Northern Transvaal and Kaffraria. There is a good deal of horse breeding, especially in the Orange Free State, and there are the excellent Basuto ponies, as sure footed as mountain ponies could well be and of fair size. The Kaffirs are all horsemen, and ride with the outside of the stirrup between the big and second toe. The rapidity with which they can master an unbroken horse and serenely ride him is quite wonderful, while a few falls or somersaults add zest to the performance. The main crop of South Africa is maize, and though perhaps the finest district for the growing of it is in the Free State, yet the whole of South Africa can produce it, and produce it well. It is better than the maize from South America, being sun dried, whereas that from the Argentine is kiln dried, and it gets no rain in most territories when ripe. It is fine food for beast as well as for man, and General Botha looks forward to the day when South Africa will raise all it requires and export many millions of bags.

The coast line is a splendid fruit and sugar district, most of the fruits being semi-tropical, and at the Cape there is a considerable wine industry. Cotton and tobacco growing has hardly passed the experimental stage. As you leave the coast you rise in altitude, get night frosts, and meet with wattle plantations, orange groves, and orchards here and there. Every crop in South Africa has its own scourge—rinderpest and sheep scab attack the cattle and sheep, horse sickness prevails everywhere except in a few favoured districts, locusts and hail make periodical havoc of the crops, and in most parts drought is a fearful enemy. For after all South Africa is a new country; malarial swamps are being drained, under irrigation the desert blossoms as the rose, sheep and cattle dipping is compulsory, and the locusts will be exterminated before long. The hail is a more difficult matter to provide against, and is altogether unpleasant. In a heavy storm, if you cannot get to shelter, take the saddle off your horse and put it on your head, as the hail will penetrate any ordinary hat. Your horse will duck his head and set his tail to the wind. You stand amazed as you see the hail-stones rebound eight feet from the hard road or congeal into stones the size of pigeon's eggs. The thunder roars as you have never heard it roar before, and the lightning "runs along the ground," attracted by the iron stone lying all over the surface of the veldt. It is a trifle disappointing after a ten minutes' storm to see every plant in a garden, which the day before was a blaze of bloom, riddled through and through and dashed to the ground; but the storm blows over, the sun blazes down, the air is fresh and warm, and you are quite inclined to make the best of everything. South Africa is a land of heavy drawbacks and quick returns, and a fortnight's sunshine will see your garden again a blaze of bloom. If you do not like hard work and lose heart at every little set-back do not go to South Africa; if you prefer the petty conventionalities and artificial conveniences of an effete civilization to an open-air life and open-handed hospitality, stay at home. But if you can take in a big landscape, love an outdoor life, don't mind a bit of rough work, and can weather a storm, South Africa is a land of endless possibilities, especially if you have some practical knowledge of work and have a job to go to. South Africa wants good men, and above all good women, who have had a domestic training, and who will find that good work earns good wages; they must be able to rough it a bit, and leave their "side" at home. And then they will find that though sometimes the heat makes them flag, and the dust storms rage for three days and make life burdensome, and the mosquitos can bite, and when rain is scarce you can only "tub" occasionally, yet there is a free social intercourse, a magnificent climate, glorious scenery of great variety, and such a healthy life that you wonder how you ever managed to exist poked up in an English town. There are people who never do get used to South Africa, and never rest till they get back to England, but most of those who once get settled out there soon become colonial and intend to remain.



## CHAPTER I.

### History of the Peoples of South Africa.

Let us now look at the inhabitants of South Africa and see how they came to their present position.

**Bushmen.**—At one time the Bushmen were the sole occupants, though now practically non-existent. Judged by their features, colouring, and artistic talents, they have more affinity with some of the northern races than with the present native peoples of Central and South Africa, but they migrated south at a period so remote that a close affinity with any particular race is impossible to assign. Their former occupation, however, is recorded in their sculptures and paintings, still to be seen in the Transvaal, Cape Colony, Orange River Colony, Basutoland, and elsewhere. These are intensely interesting as specimens of primitive art, and possess real merit. Their stone implements are found from time to time over the whole territory.

At a time prior to any historical records the Bushmen migrated farther and farther south, under pressure from more powerful northern races. They were of tiny stature, invariably less than five feet, of sallow-brown complexion, small, delicate proportions, and of a shy disposition. The famous traveller Harris, tells of a Bushman whose foot measured barely four inches in length. As stronger races pressed upon them from the north, they were gradually driven for refuge into jungles and forests and almost inaccessible mountain fastnesses. Harried like wild beasts by every race of men, who invaded their ancient hunting grounds, they have been almost exterminated, and would hardly deserve mention here had they not left strong marks on the races which destroyed or absorbed them, in such matters as certain clicks and words in the Bantu languages; a knowledge of poisons and medicines mainly handed down by the witch doctors, and a heritage of superstitions and myths; while some of their words are even found in "the Landtaal," the language of the frontier Boers.

**Hottentots.**—The subsequent southern migration of the Hottentot hordes from North-East Africa was comparatively recent. Driven themselves from the more central portions of the continent by stronger peoples, who now form the native races of South Africa, the Hottentots were in turn displaced.

The Hottentot tribes were a nomadic pastoral people, armed with bows and arrows, and sometimes shields and very small javelins. Formerly they were regarded as the aborigines of the country, as being the only occupants with whom the daring navigators of the fifteenth and sixteenth centuries came into contact. Their line of progress was mainly down the western side of South Africa till they reached the Cape, and though they largely dispossessed the Bushmen of the plains of the interior, these latter maintained their independence among the mountain fastnesses and more eastern portions of the territory.

But now a new force came into contact with them. Through the ambition of Prince Henry of Portugal to open up trade with

India, ships made their way after endless misadventures to the Cape, and Bartholomew Diaz landed in 1486. Yet the Portuguese only came to go away again. It was the Dutch who first made a permanent settlement. The Hottentots were annihilated or driven north and north-west, and their descendants are now absorbed amongst other races, especially the Koranas and Griquas. The Hottentots were of poor physique and dirty in their habits; they lived in portable rush huts, which they carried on their pack oxen in their migrations. They were not nearly so fierce and warlike as the Bushmen, though in common with them they had extraordinary quickness and power of sight, and the same disposition to tribal quarrelling, which led to occasional raids upon each other's cattle and eloping with each other's wives. If we understand the stock from which they spring, we shall better understand the variety of language, customs, physique, and disposition that we meet with amongst the South African races, and the resultant complexity of missionary work.

**The Bantu Races.**—These tribes, though commonly called Kaffirs, do not know themselves by that name. It is a term of reproach, signifying "infidel," applied by the Mohammedans to all peoples not of their own religion, and it was current among the Portuguese to denote the black races south of their settlements on the east coast. From them it was adopted by the Dutch and British. These Kaffirs displaced the Hottentots, to whom they were superior in stature and physique. A brave and warlike people, armed with great shields, assegais, knobkerries (wooden clubs), and occasionally crude battle-axes, trained to the highest pitch of activity and endurance and disciplined under a harsh system of tribal despotism, they were practically invincible. Unlike the Hottentots, they were not a nomadic people. They liked to settle down with their little beehive huts, their cows and goats, and their fields of maize and "amabele" (a kind of millet). The women built the huts and cultivated the gardens while the men spent their time in hunting, fighting, and in all sorts of warlike sports and training. At last they themselves came into contact with superior forces of civilization against which their fierce courage and crude prowess hurled themselves in vain.

**Europeans—Van Riebeck.**—The Dutch were the first Europeans really to settle at the Cape, and then it was only as a half-way house to the East. In the middle of the seventeenth century the great Dutch East India Company decided to establish a refreshment station there. They saw that fruit and vegetables could easily be grown, and supplies of fresh meat and good water be provided for the crews, which had already got the scurvy by the time they arrived at the Cape. In 1652, commissioned by the Company, Johann van Riebeck landed with his three ships. The hardships they underwent were awful. It was almost impossible to procure cattle from the natives; with the winter came dysentery, and other diseases—the men were ill-housed; their gardens were washed away by the floods, and they began to die fast. At one time their position was



well-nigh hopeless, then the heavy rains did their work—the brown grass shone green, the natives approached with cattle, and the longed for ships arrived.

Progress began. Van Riebeck applied himself in true Dutch fashion to the great problem of the country—the native question. To obtain cattle from the natives and at the lowest cost was always the end in view. Bread and rice, and still more tobacco and brandy were irresistible, and the cattle were bought incredibly cheaply. Two copper plates were his usual price for each head of cattle, and as much tobacco and wine for a sheep “as the sheep is long with the tail.” On Sunday religious services were provided at which the natives were treated with food and liquor, till wild intoxication resulted.

He turned the endless tribal jealousies to good account, till eighteen months after his arrival, during the sermon one Sunday, the Hottentots swept down and drove off a herd of over forty cattle across the hills and beyond pursuit. But Van Riebeck bided his time till the confidence of the natives was restored, and after five years he caught some of them in a trap and cut them off. He built little forts connected by thorn hedges, and, as the Hottentots regained confidence and gradually drew nearer, he surprised them, killed some, took numbers of them prisoners and seized so many cattle that they had to sue for peace on the Dutchman's terms, which meant retiring from all pastures that the Dutch could occupy.

We cannot trace in detail the history of the Dutch in South Africa, but must look at certain outstanding events in the period between the founding of the first Dutch colony and to-day.

**Cape Colony.**—As the settlement at the Cape grew and prospered some of the younger colonists began to explore further inland; the grass was thin, and it was necessary to graze the cattle over wide stretches of ground. With their wives and children they followed the cattle, their children were untaught, and they forgot the neat and cleanly ways of their Dutch forefathers.

“But all the colonists were fretting against the misrule of the Dutch East India Company. They were worried with petty laws and obliged to pay heavy taxes. The Company had broken faith with the natives, and had imported a number of slaves into the colony which had no need of negro labour.” In 1795, as a result of the battles of Camperdown and Trafalgar, the English took the Cape of Good Hope, and the Dutch colonists rejoiced, as the English were their friends against the French. For nearly eight years the English ruled, and meanwhile the old Dutch East India Company disappeared.

Still the poor Cape was not to have a settled government for many years to come. It became a Dutch possession again for three years until in 1806 England bought it for £6,000,000, restoring to Holland at the same time the island of Java, and it looked as if an era of peace and prosperity was about to begin. In 1820 English emigrants to the number of 3,053 settled in the district round Port Elizabeth and Grahamstown.

In 1833 came the great Bill freeing all slaves in British dominions. In Cape Colony there were 39,000 slaves whose position was very much like that of cattle. Besides Hottentots and Bushmen, they had as slaves Malays, natives of Madagascar, and negroes from all parts of the coast imported for them by Government. Slave owners received money compensation for the loss of their "property," but they deemed the money wholly inadequate.

In addition, on Christmas Day, 1835, a large force of Kaffirs invaded Cape Colony—456 farms were destroyed and 50 Europeans slain. It was the last straw; the Boers, as the Dutch farmers were called, determined to wander forth into the wilderness and seek a new land. They likened themselves to the Children of Israel when they went forth from the oppression of Pharaoh to the Promised Land. So began the great Boer trek.

**The Orange Free State.**—It would take too long to tell the romantic story of their wanderings, their conflicts with the natives, their hardships, their sufferings. At last they arrived near the present town of Bloemfontein in the Orange Free State. They were fiercely attacked by the warlike Matabele tribe, and many lives were lost; finally the Boers triumphed and encamped at a place called, in memory of their victory, Winburg, and the Orange River Colony was formed, which has resumed its old name of "Orange Free State."

**Natal.**—Before continuing the story of the great trek, it is necessary to digress for a time and think what the English were doing. In 1818 Tyaka, the great Zulu chief, had begun his reign of terror, and by 1820 the devastation of Natal was complete. Between the Tongati River and the Unizimkula no one was allowed to live; it was reserved for the royal cattle and herdsmen. Nearly a century has elapsed since any white man had set foot in Natal.

In those days the country was "incredibly populous," and it is estimated that there were nearly a million inhabitants, but in 1823, when Lieut. Farewell visited the country, it was almost deserted.

Tyaka was gracious to the Englishmen, and the following year Lieut. Farewell returned with a little band of adventurous spirits to settle at the Bay. Full permission to settle and to trade was given them by the King of the Zulus, who formally ceded to them a tract of land extending twenty-five miles along the coast, including the Bay and a hundred miles inland. In a short time the English encampments became known as havens of refuge where food and protection could be found, and though the latter was extended to many who fled from Tyaka's cruelty, the Englishmen still continued to live at peace with him. After his death the English had to leave their settlement for a time, for it was the policy of the new chief to cut off the friends and supporters of their predecessors. However, three years later, in 1831, Dingana prevailed on them to return. No fewer than 3,000 natives had come to settle around the white men, and in 1835 the township of D'Urban (so called after Sir Benjamin D'Urban, then Governor of the Cape) was laid out.



It is a great tribute to the colonizing genius of our nation that our people had lived on friendly terms with the natives despite the fact that during all these years they had systematically protected men from the cruelty of those in power.

And now we must return to the story of the great trek. In 1837 a large party of Boers under Piet Retief crossed the Drakensberg into the fertile valley of Natal, so called because it had been discovered by Vasco da Gama on Christmas Day some four hundred years before. They applied to Dingana for a tract of land, but Piet Retief and his companions were treacherously murdered at the royal kraal, and a few days later the Zulu army fell on the rest of the party. It is a sad story how men, women, and children were massacred at the foot of the Drakensberg. To-day in Weenen ("the place of weeping") may be seen a marble obelisk in memory of the tragedy.

The Dutch were not content to leave such a fertile stretch of the country in the hands of the Zulus, and in 1838 a Dutchman named Pretorius marched against Dingana. The name Blood River tells its own tale, but Pretorius and his brave followers won and "proclaimed themselves a free and independent people in the Republic of Natal."

Then England became anxious. As we have seen, there had been a little British colony at Port Natal for fourteen years, and the British Government decided "that however far into the 'hinterland' colonists might wander, they ever remained British subjects." Pretorius resented British interference, and although some members of this little colony had helped the Dutch against the natives, he besieged the English at Durban. How Durban was saved through the daring of "Dick King" cannot be told here, but a year later Natal was formally declared to be a British colony. It was a turning point in South African history. A great number of Dutch farmers settled down quietly under British rule, but the fiercer spirits recrossed the Drakensberg and joined their comrades in the Orange Free State and the Transvaal.

**Transvaal.**—But in these Dutch colonies all was not well—"the emigrant farmers had a very primitive way of managing their affairs and were continually at strife with the natives." In 1848, therefore, Sir Harry Smith, the Governor at the Cape, formally annexed the region between the Orange River and the Vaal, under the name of the Orange River Sovereignty. This arrangement did not last long, and on January 17th, 1854, in a farm on the Sand River, a document, known to history as the Sand River Convention, was signed granting to the Transvaal Boers the right to manage their own affairs apart from England, and two years later a convention was signed at Bloemfontein declaring the inhabitants of the Orange River Colony a free, and independent people. So the two Dutch republics were established.

**Basutoland.**—Peace still did not reign between the Dutch and the Basutos, and at last the Basuto king, Moshesh, turned in despair to the English. "Let me and my people rest and live under the

large folds of the flag of England," he prayed. England listened, and in 1869 she took Basutoland under her protection, thus establishing her authority from Natal to Cape Colony.

*Finding of Diamonds.*—In 1867 an event occurred which changed the whole course of South African history. Diamonds were found at Kimberley in Griqualand. It was not long before 10,000 diggers made their way up the Vaal in search of them. A dispute arose as to the ownership of the land. "It was necessary for some strong hand to keep order there; so England bought the claims of the Orange Free State and raised the British flag over the new territory called Griqualand West," and in 1877 the Transvaal was for the same reason placed again under British rule. The new Zulu king, Cetewayo, threatened the boundaries of both Natal and the Transvaal, and when remonstrated with by the English he answered, "Why do the white people start at nothing? I have not yet begun to kill. It is the custom of our nation, and I shall not depart from it."

**Zululand.**—So in 1879 the English crossed the Tugela and entered Zululand. The story of the battle of Isandhlwana, when 700 brave Englishmen were killed by 20,000 Zulus is sad telling. "The victorious Zulu army was now free to sweep into Natal. But the Tugela rolled between the black men's country and the white, and at the ford—Rorke's Drift—stood a hundred Englishmen under two young officers. On the afternoon of this fateful January 22nd, 1879, two men came furiously riding from Isandhlwana to Rorke's Drift with the news of the sudden disaster, which meant that a huge Zulu army was advancing rapidly toward the ford. In a moment the young officers had decided to hold the Drift at all costs. With biscuit boxes and sacks of maize they made their defences as best they could. Two hours later swarms of Zulu warriors were upon them. All through the evening the gallant little band kept some 3,000 Zulus at bay. Night fell, and still they fought on—fought till 4 o'clock in the morning, when the Zulus gave up the contest, and the heroic Englishmen stood victorious at Rorke's Drift. They had saved Natal from invasion, they had redeemed the defeat at Isandhlwana."

The English under Lord Chelmsford advanced into Zululand with a large army. Cetewayo was utterly defeated, and Zululand, a small territory on the coast, now forms part of the colony of Natal. Even now the question of the supremacy of the Transvaal was not settled. On December 16th, 1880, the storm broke out; the Boers rose under three famous leaders—Pretorius, Kruger, and Joubert—and attacked the English. The defeat of the English at Majuba Hill is a story of daring and heroism on both sides, but England did not pursue the war, and from 1881–1899 the Transvaal was a Boer state under the presidency of Mr. Paul Kruger and the suzerainty of the Queen of England. A few years later England proclaimed her protectorate over Bechuanaland so as to keep the door into Central Africa open. North of this protectorate there was a vast unexplored region where native tribes known as the



Mashonas and Matabeles lived under the rule of their king, Lobengula; here, rumour said, was abundance of gold, well watered valleys, and healthy uplands.

**Mashonaland.**—In the summer of 1890 a band of pioneers started off from Cape Colony; five months later the British flag was flying over a spot called Fort Salisbury, in the heart of Mashonaland. A rush for the goldfields soon took place, and "Golden Mashonaland" became a second El Dorado. Old gold-mines were discovered with remains of Phœnician civilization, and the question arose, "Was not this the Ophir of Solomon's days?" In 1893 there was a terrible encounter with the Matabele army, an encounter which cost the lives of many brave Englishmen and forms another story of heroism to add to the annals of South African history. Soon after, however, the chief, Lobengula, died, and the British entered Buluwayo, naming the new territory Rhodesia, after Cecil Rhodes, who had worked for the foundation of a great northern kingdom.

While Dr. (afterwards Sir Starr) Jameson was Administrator of Rhodesia and Cecil Rhodes Prime Minister at the Cape, affairs in the Transvaal under President Kruger were going badly; the English immigrants were allowed no voice in public affairs, their cry for reform was not listened to. One day, however, Rhodes and Jameson decided to meet the English outlanders, as they were called, but owing to a mistake "Jameson's Raid," as history has named it, failed.

Troubles increased. "Africa for the Afrianders!" cried the Dutch. "Equal rights for all white men!" cried the English. In the autumn of 1899 the war cloud burst. The story of the South African War need not be told here. It is too recent history. Many a plot of ground in South Africa is sacred to the English, for it marks the resting-place of a husband, a son, or a brother who laid down his life for his King and country. In 1902 peace was declared, and to-day "Boer and Briton stand shoulder to shoulder, 'forged in strong fires by equal war made one,' both members of one great Empire." By the Act of Union in 1909, a new State has been created with full power to make laws for the peace, order, and good government of South Africa as part of the British Empire.

**The European War.**—Yet one more phase of South African history must be mentioned. To those outside the Empire it seemed impossible that this great self-governing colony should remain loyal to us in our time of need. On the outbreak of the war in 1914 a rebellion broke out in South Africa, for which the Germans had been preparing and paving the way for a long time. But the great majority of the Dutch remained loyal to the Empire, and those who were our enemies but a few years ago were now commanding the British troops, and the rebellion was soon ended. Space forbids us to speak as we should wish of the campaign in German South-West Africa, of the hardships borne by our South African troops, of the heat, the sand, the flies, the lack of water, and the gallant victories until "German South-West Africa" ceased to be a German colony. And besides

all this, South Africans have done and are doing great things for the Empire both in France and East Africa. But not alone must mention be made of the work of our white fellow subjects. Both Africans and Indians begged to do their share. Though not allowed to enlist as combatants, thousands of South African natives have enlisted in the labour battalions now working for the Empire in France, and a splendid record they have made. It is cheering to know that a large proportion of these are Christians. The Indians in South Africa were asked to enlist in the Indian Stretcher-bearer Corps, and have done excellent work both in German South-West Africa and in East Africa. More than one have gained the D.C.M. South Africa is certainly the "country of problems," but when we think of the spirit that has been manifested by the many different races inhabiting it, we can thank God and say that it is also "the Land of Good Hope."

We have glanced rapidly at the "changes and chances" in South Africa, the difficulties, the heroic sacrifices, the defeats, the victories. One fact emerges—the responsibility that has been entrusted to the English by the God Who rules the world. Why, may we reverently ask, has He given this power unto us? Can we be faithful stewards unless we realize that Christ longs for South Africa to be a part of His Kingdom, and that He expects us to help all the peoples of that land to be His "loyal soldiers and servants until their lives' end."

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NOTE.—The latter half of this chapter is mainly based on "The Story of the World," by M. B. Sygne (published by Blackwood, Books IV., V., and VI.).

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**Subject for Discussion.**—To discover how the present population of South Africa has arisen.

1. (*Optional*) Ask one member to colour a map so as to show the distribution of the coloured and white population in South Africa.

2. Ask one member to make a chart showing the principal events in the history of South Africa.

3. Let seven members show England's connection with South Africa in (a) Cape Colony, (b) the Orange Free State, (c) Natal, (d) the Transvaal, (e) Basutoland, (f) Zululand, (g) Mashonaland, and discuss together what meaning the study of this chapter has for English Church people.

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## CHAPTER II.

### The life of the natives.

We have seen something of how South Africa came to be peopled by its present inhabitants. Let us now look at the habits and customs of the natives, for their ways are not our ways in many matters. A boy, fresh from the kraal, was given full instructions how to lay the table for dinner while his mistress went



into the kitchen to supervise the cooking. When she came back the chairs were piled up on the top of the table, the table-cloth was thrown over them, and the plates, knives, and forks were grouped about on the floor. Being used to seeing people eat on the floor, he put the furniture out of the way and covered it up, and then laid the floor and not the table. Housekeeping in South Africa is a splendid training in the virtue of patience.

### DWELLINGS.

The natives live in huts, not in houses, and the families in a group of huts, called a kraal. The hut is like an inverted skep beehive, without windows or chimney, and the doorway is a small square opening, across which a wooden door is drawn when the hut is closed for the night. The fireplace is simply a hole in the centre of the hut; the smoke works through the thatch by degrees, and the best way to avoid it is to squat native fashion on the floor. There is a good deal of slow ventilation going on always through the thatch, and these simple abodes are cool in summer and warm in winter. In the huts are kept the cooking utensils, mats, tools, pillows, beer pots made of clay or hollowed out of wood, water jars and calabashes, beer-strainers, baskets of grass (often so finely woven as to be quite water-tight), ornaments, weapons, and other personal property.

The frame of the hut is built by the men, this being the heavier part of the work. The upright poles are first fixed in the ground, poles are then spliced securely across, and the round frame is made of wattles and willows bent from the beam to the ground. The women add their share to the work—thatching. With some tribes—as for instance, the Pondos—the round thatched roof is built on to a low circular wall of wattles and mud. The principal hut facing the cattle kraal is occupied by the principal wife; on the right side is the hut of the “right-hand” wife and on the left that of the “left-hand” wife. To preserve anything like peace in a polygamous family a separate house is necessary for each wife. The natives sleep on a mat, usually made of plaited grass, which is laid on the ground and rolled up when they rise in the morning. Their sleeping pillows are interesting, as showing their power to endure hardness, their slavery to fashion, and their curious carving. As their hair is often dressed in the most fantastic manner, requiring both time and ingenuity, it must not be dishevelled by contact with the ground, and so they rest the nape of their necks on their pillows, which are blocks of hard wood carved often in the quaintest way, and sometimes ornamented with “poker” work. To realize what home is to the Kaffirs one should sleep in their huts, experience how they can snore, feel the ashes of the fire spluttered over your face by the fowls, and learn how many are the tiny uninvited guests to which the natives provide hospitality.

The kraals are invariably built high up, often on the very top of the ridges, and water has to be fetched from the spruit in the valley below. This is done entirely by the women, who carry it in large earthenware pots, which when full are of an almost incredible

weight. These they carry on their heads and keep them there without the help of their hands, and to see them pick their way up the rough hillside, stepping lightly on their toes with head and back erect, is wonderful.

An essential part of the native village is the cattle kraal, into which the cattle are driven at night, and from which they are turned out in the morning when the dew disappears off the grass. There are also diminutive huts for storing grain, tools, and so forth, and round the entire kraal some kind of stockade is formed, mainly as a protection from wild beasts.

At the far end of each dwelling hut is a line of demarcation, beyond which the natives neither squat nor sleep. Within this reserve may be kept household utensils and property, but they themselves will not sleep with a toe beyond the line, as there sleep the spirits of the dead. In Natal the natives do not live in villages; the huts are scattered broadcast over the veldt. There is only one family to each kraal, but the family may need several huts, especially if there are many wives.

### **SUPERSTITION.**

Superstition riddles their whole life through and through. Their conceptions of spiritual existence are strangely gross and corporeal, for they think of their ancestors as hunting with assegais, feasting on beef and beer, enjoying gross pleasure. These spirits inhabit the huts, or take up their abode in lions, crocodiles, lizards, or most commonly snakes. Being constantly near at hand and having considerable power to send rain or sun, disease or health, they must be kept in good temper by gifts of beer and beef, and—what the Kaffir loves more than anything else—unstinted praise and flattery. But their ideas on all such subjects are hazy in the extreme. As the Amatongo, i.e., spirits of the dead, cease to be remembered upon earth, to all intents and purposes they cease to exist. Yet those who have died recently haunt their old homes and hunting grounds and are very near to the living. There is probably more than a germ of truth in the saying of certain South African missionaries, that one of the most important clauses in the creed for the evangelization of the Kaffirs is “I believe in the Communion of Saints.”

### **DRESS.**

Dress is an interesting, if scanty, item. Neck ornaments of beads, belts of the same, and bangles of brass, copper, or grass, or also fibre above the wrists, elbows, ankles, or calves are the most noticeable features. The beads are mainly threaded on the tendons of animals; the designs are good and the blending of colour excellent. The women of most tribes wear short skirts made of blanket and a second blanket round the upper part of the body. Ear ornaments are much in vogue, consisting of plugs of wood, bead rings, and almost any ornamental object which a distended ear-lobe can carry, up to a cocoa tin. Their beads show up with excellent effect on their dark



skins, into which oil, or oil and red clay, is rubbed, which serves to harden the skin against wet and to beautify it by giving it the appearance of polished mahogany. There is certainly nothing immodest about their appearance, and their adoption of European clothing is nothing less than pitiful. A Zulu girl with a handkerchief round her head, tightly corsetted, and dressed in blouse and skirt, with high heeled shoes, and a parasol to preserve her skin from sun-burn is a monstrosity. In the towns nowadays such sights as a Zulu in ragged and strangely patched trousers, a white vest black with dirt, and a top hat, are not uncommon. As a rule the men and girls in service, and boys and girls at the Mission schools, wear a simple and suitable uniform, and it is a matter of great importance that they should do so.

### **MARRIAGE CUSTOMS.**

Their marriage customs are characteristic of a people who are thoroughly animal in nature, and have that derogatory opinion of woman which is characteristic of non-Christian races. The criterion of female beauty is not a matter of symmetry of feature or lustre of complexion; beauty in fact with them is not skin deep, but stone weight. Generally speaking, the fatter the lovelier. When a native falls in love, he proposes not so much to the lady in question as to her father, though often her consent is required. Her value must be paid in cattle to her father, according to her rank and personal attractions. From six to twelve head of cattle may be regarded as an average price, but a chief's daughter may be worth fifty head of cattle or more. This custom of "lobolo" has something to commend it in that it serves in some degree as an incentive to kindness towards married women, because a wife, if really badly treated, will sometimes run home to her father's kraal, and, if the case be decided for her, the husband cannot get his wife back and gets no compensation for the cattle he has paid for her. Nevertheless, judged by the Christian standard, the practice is indefensible, especially because it lowers the position of women. One has only to see man and wife roaming over the veldt to realize the position of women in Zulu society. The husband jogs along, carrying a knobkerry or stick (often elaborately carved), droning to himself, and some yards behind follows his better half, carrying a huge load on the top of her head. As a rule the women eat when the men have finished their meal.

### **POLYGAMY.**

What lowers woman more than even "lobolo" is polygamy, which is a source of endless trouble. Suffice it to say that the custom leads to great immorality, and is an unlimited source of jealousy and domestic strife.

### **WEDDINGS.**

When the wedding day arrives a somewhat elaborate ceremonial is punctiliously carried out, and at last the bride with her attendants arrives at the kraal of her new lord and master. The wedding dance

lasts some hours. The braves, with shields, assegais, and feathers; act with all that brag which characterizes them, rushing, lunging and stabbing the ground as, when in battle, they have attacked and speared their foes. Wonderful it is to hear the stamping of their feet, and the low roar as they send up their war song, and to see the agility and vigour of every movement! Then, as the braves stampede and rest, out spring the bride and her attendants, and dance with a vigour no less remarkable. She lays her offerings at her husband's feet. They dance, the braves again and then the women, till all their animal nature is roused; they become excited by copious supplies of native beer, and they roast oxen whole and gorge themselves on the flesh. If the wedded couple are poor and of humble rank two or three days may suffice for these festivities. But if a chief takes to himself a wife the rejoicings may last for weeks, if only oxen and beer are forthcoming; who can think of what takes place at such times amongst a people, always animal and passionate, inflamed with stimulating meat and drink and frenzied with excitement, without disgust and horror? And yet we often hear it said, "Why not leave them alone? They are very good and happy in their raw state."

### EMPLOYMENTS.

With regard to work the two sexes keep quite distinct. The men build the frames of the huts, fight and hunt, and look after the cattle. The women till the ground, fetch and carry, look after the young children, and do such housework as kraal life entails. So clear is the mark of separation that in playing their games the youngest boys will not handle a doll, nor would the girls help with the cattle or even make or play with clay oxen, for that would be unwomanly. As in most parts of South Africa there is now little fighting or hunting to be done, we constantly see the men swaggering over the veldt followed by their wives carrying heavy loads, and we call them "lazy dogs." The truth is, our civilization, by stopping tribal wars and exterminating the wild beasts, has thrown the men out of work. They were not lazy when constantly training in their war dances, or fighting hand to hand in tribal warfare, or hunting wild beasts with shield and assegai, and exhibiting a power of physical courage, endurance, and agility truly astounding. Their leisure time was largely whiled away making their assegais, clubs, and shields. The latter are made of untanned cowhide, and in former days the Zulus were organized into black, red, and white regiments, according to the colour of their shields. A shaft runs down the centre of the shield, ornamented at the summit with fur, to strengthen it, and the assegai glides off it. The assegais are of two kinds, long and thin for throwing, short and stouter for spearing at close quarters. The point is poisoned before action, the poison being obtained from the glands of puff-adders and mambas, and from poisonous berries and roots, much of the knowledge of such things having been obtained from the Bushmen.

In olden days the braves, who had rendered a term of service



and were married, were permitted by the chief to wear the head-ring (*siqoqo*), as a sign of rank and good character. The ring will be seen on many of the photographs of the Zulu headmen or indunas. It is woven into the hair, round the crown of the head. The frame is made of platted grass, covered over with clay and buck fat, and polished. Once attached it is never taken off, and for anyone to try to remove it would be the grossest insult.

### THE MEDICINE MAN.

Before going out to battle the medicine man doctored the troops, and such is their belief in the powers of magic that when they had been treated by him they thought themselves invincible, and in the late Zulu rising expected to prove themselves invulnerable and drive all the white men into the sea. Their magic is largely imitative, and the theory of it lies in the belief that like produces like. A witch doctor's medicine bag is an object lesson indeed. The medicines are generally stuffed into little buck horns, plugged with wads of rag, and may include any or all of the following:—Roots, herbs, berries, the gall of sheep or goats; dried flesh of leopard, elephant, and snake; powdered ape's tooth; fur of cats, rabbits, or tigers; dried entrails of cows; dried poison glands of snakes; powdered tiger's hair mixed with lion's blood; lizard's skin; ground porcupine quills; dried excreta of bats; powdered chameleon's eyes, and so forth. Ground lion's teeth, for instance, will make the warrior fierce, strong, and brave as the lion, while (rats being peculiarly quick at eluding anything thrown at them) medicine from the tail of a rat will make him as elusive as the Scarlet Pimpernel himself. Thus fortified, or infatuated if you will, and being naturally fierce and brave, the natives rush to the conflict with a courage and fury truly terrific, and have taught our soldiers more than once that the British have no monopoly of bulldog pluck.

When the men were mainly engaged in fighting or hunting, the women tilled the ground, ploughing with a rude log pointed at one end and drawn by an ox, which did little more than scratch up the surface of the soil, or they weeded with a cumbersome hoe, or ground the corn on a large hollowed stone, rubbing it with a smaller one somewhat like a scythe stone.

Of course, they looked after their children to whom they are truly devoted. Wonderful are the precautions their love makes them take to protect their babies from magical influences. The witch doctor is summoned and casts some medicine into the fire; as the smoke of the medicine rises the babe is waved through it with dread incantations. The child is laid on the lightning path, where the lightning has struck the ground within the last twelve months, and turning her back upon it, not daring to look back, the mother turns away and exposes it for the prescribed time. Sundry ablutions are necessary, and she goes down to the spruit, fills her vessel nearly full, and then makes for her hut, fearful lest one drop should

be spilled and disaster should fall upon her child. Yes, in every direction superstition permeates their life ; so true is it that wherever the Light of the World is unknown the grossest darkness prevails.

### FOOD.

The food of the natives is mainly "mealies" (Indian corn), which they eat once a day, twice a day, or oftener if there is a plentiful supply. They cook it carelessly in a huge cauldron, generally till it is horribly burned. When feasting, they eat beef and drink beer and native spirits. Temperance work is often much needed amongst them. They are addicted to snuff, which they carry in boxes, small or large, usually made of gourds ornamented with beads or brass wire. Their snuff spoons, generally made of bone though sometimes of wood, are beautifully carved, and when not in use are as often as not converted into hairpins or thrust through the lobe of the ear as an ornament. They are fond of tobacco and what is more serious, are addicted to smoking Indian hemp ; of this they inhale the smoke after throwing it on the fire. After inhaling, a hacking cough follows, which is enough to tear their throats and lungs to pieces. A few whiffs intoxicate and stupefy. Persistent hemp smoking means lunacy ultimately.

### TRIBAL LIFE.

In spite of the depravity of heathen life many of the native customs have much to commend them, and should as far as possible be studiously preserved ; of all native institutions the one which most commands our respect is the tribal system. The chief rules and represents the tribe ; all property of life and land is vested in him ; he is the commander-in-chief and final court of appeal in one. Under him are the petty chiefs who are over the various clans, and under them again the headmen over the groups of families. Matters of dispute that affect only a group of kraals, or a part of the tribe, may be settled by the headmen or petty chiefs, but beyond them is the appeal to the paramount chief whose word is final. Not even the new mealies may be eaten by those who sowed them till the chief's word is given that it is time to eat them—both men and mealies are the chief's property ; and thus, even when personal damage is done to a native, compensation must be paid, not to the injured man, but to his chief whose property has been damaged. The cattle are similarly the chief's, and if a man is convicted of the sin of sins amongst the Kaffirs—witchcraft—the chief straightway confiscates all his cattle, which after all he has only possessed on sufferance. No man has a right to exist apart from the tribe, which the chief represents and personifies. No individual is allowed to become over wealthy in the possession of cattle, for this would be disadvantageous to the other members of the tribe ; if danger in this direction were scented the chief would soon have him "smelt out" and his cattle confiscated, and no injustice would be done to the individual, who exists only for the tribe. The system obviously has its bad side,



and utterly fails to produce that spirit of initiative and enterprise which our civilization, with its selfish individualism, has overdeveloped. It is hard to raise the natives out of the rut of tribal custom and self-complacency, but it certainly has its good sides. The loyalty to the chief and cohesion of the tribe were the secret of the loyalty, discipline, and cohesion that made the Zulu and Matabele "impis" a name of terror; it has produced an indescribable *esprit de corps* which has made of the South African savage a gentleman by nature; not only is he courteous in manner, but he will never eat alone—whatever he has his mates must share and share alike.

And has this tribal system no religious import? This tribal spirit, merely mentioned here, touches all the deepest chords of native life; having much to commend it, it should be preserved and utilized rather than crushed. Let it be clear once for all that congregationalism, as such, will never appeal to the Kaffir. The One Holy Catholic Church, with her diocesan system, the diocese having its chief or bishop and petty chiefs or subordinate officers, its synod or tribal council, appeals to the native idea; and Church people should feel that loyalty which the Church's unity and organization should evoke, and realizing that her system corresponds to man's natural longings, should see that catholicity is like a net cast into the sea, drawing in of every kind, and adapted to man's real instincts.

### SUMMARY.

The study of these various native customs affords much food for thought. Can any of the uncouth ways of these uncivilized people be turned to good account? What fine traits of character can be detected in them—"There is no character which cannot be turned into fulness of beauty by the hand of God." It is worth while considering if our duty is wholly to destroy the existing customs or patiently and wisely to make use of some of them among these people to whom we have been sent "to open their eyes, that they may turn from darkness to light and from the power of Satan unto God."

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**Subject for Discussion.**—To discover how the natives live.

1. Ask one member to describe a native dwelling (as if he were visiting a family in a native village); another the life of a woman; another the life of a man. Discuss how far it is true to call the native man "lazy."

2. Discuss together how far the tribal system is a help, how far a hindrance, to the idea of membership in the Body of Christ.

3. Ask one member to describe the marriage customs, and compare with our Lord's teaching on marriage; another the position of women, and compare with our Lord's teaching about women; another the belief in evil spirits, and our Lord's teaching about the conquest of evil by good. Discuss what outward difference in the life of the natives would take place if they became Christians.

## CHAPTER III.

### The opportunity in South Africa.

The problems of South Africa have to do largely with races and languages. These difficulties arise between Dutch and English, as well as between white and black. The Boer War was mainly the result of racial feeling, and of all the strange things connected with it, undoubtedly the strangest was the sequel that followed. Who that lived in South Africa, when peace was declared, will ever forget the subsequent period of trade depression? Large business houses had to close down, the banks stopped all overdrafts, men were thrown out of work. Something had to be done, and something drastic. The federation of the various States of South Africa was a bold stroke, and to many it seemed premature, but on the whole it has commended itself to the colonists. Far better feeling exists between the two races than formerly, but language and religion tend to keep them separate.

### CONTACT BETWEEN NATIVES AND ENGLISH.

It is of vital importance that Dutch and English should work together in view of the tremendous preponderance (in the proportion of ten to one) of the black over the white population, while the blacks are multiplying at a higher rate relatively than the whites. For good or evil, these races are being brought into ever closer contact. "Why not leave the natives alone, they are much better as they are?" is a thoroughly thoughtless question.

The natives see the advantage of learning to read and write, and they mean to learn. We have imposed a hut tax upon them, and if they are to pay taxes they must earn money. The easiest way to do that is to work on the mines, to serve on farms or in the house, to become messengers or navvies—in fact, to come into touch with civilization. If a native wants to get married he must pay so many head of cattle for his wife, and the quickest way to raise the necessary funds is to go and work for some months on the mines; or he may simply want to make a few pounds, in order to pay his tax and then live in idle comfort for a considerable time.

So from Natal, Zululand, Pondoland, Swaziland, Basutoland, Kaffraria, in fact, from all over South Africa, the natives are flocking to the mines at Johannesburg and Kimberley. At once they are brought into direct contact with the forces of civilization. They sleep in wood and iron huts; they buy bread, tea, and tinned meat; adopt the garments of civilization in the most promiscuous fashion; they attend a night school, and consider themselves educated; very often they come under the influence of our Missions.

In many ways this contact is most injurious. These tiny hen-coops of corrugated iron in which they sleep are not nearly as healthy as their own thatched huts; their Indian corn is more



nutritious than the rubbishy white bread and vile tea that tradesmen, sometimes quite unscrupulous in this matter, palm off upon them; the dust in the mines seriously affects their lungs, used to the open veldt as they have always been, and they are far more liable to cold after adopting our clothing than with merely their own beads and blankets. Consumption and pneumonia are frequently the result; for this alone a fearful responsibility rests upon us.

Then what of the moral influence of the mines? We must remember that, generally speaking, all white people are considered to be Christians, and that the natives judge of Christianity by their lives. Miners are often rough as a class, coarse in their language, blasphemous, impure, and intemperate. And with what fatal and far-reaching results! Not that the miners as a class are to be denounced as worse than any other class of men. Their life is a hard one, the efforts of the Church amongst them have on the whole been deplorably inadequate, and, as is always the case under such circumstances, many of them have drifted. The Mission problem of South Africa will never be solved till our Church makes greater efforts to evangelize and build up our own people. So vital is the contact between black and white in South Africa that every white man who bears his cross and lives for his Master is like a city set on a hill that cannot be hid. The natives are intensely observant and sagacious. They have a nickname for every white man, and, as a rule, that nickname just hits off the character of the man. It is absolutely impossible to exaggerate the respect which truly Christian men and women win from the native people, and it is certainly true to say that they are the most powerful missionary force in the country.

Unfortunately, the majority of our people seem blind to their tremendous responsibilities in this respect, although many masters and mistresses are really splendid in arranging for their servants to attend a Mission school and church, sometimes providing services on the estate, sometimes teaching them themselves. When the Bishop of Lebombo was making his first tour through his diocese he came to an out-of-the-way village beyond the pale of all civilization; great indeed was his astonishment to receive a deputation of apparently uncivilized savages demanding holy baptism. They had been to the mines at Johannesburg, and there had heard "the old, old story." "What was the name of the clergyman who had taught them?" he asked. When they had told him he wrote to the Rev. So-and-so, Johannesburg. It was months before he got a reply, and then the man in question said the letter had taken a long time to reach him, as he had left Johannesburg, and he wasn't "the Rev." at all. He was only a common tradesman, who, when his day's work was over, preferred to spend his spare time in the native compound telling the natives of the love of Jesus Christ, to the ordinary pleasures of the world. What a contrast between such a Christian and a drunkard sitting in a "ricksha" cursing and blaspheming the native who runs between the shafts!

This contact between Christian civilization and uncivilized heathenism affects all the industries of South Africa, whether on the sugar plantations and fruit farms near the coast or on the up country farms, where sheep, horses, and cattle are reared, or where corn is grown. The bulk of the manual labour all over South Africa is done by natives under the superintendence of white men.

### **THE CONTACT IMPLIES OPPORTUNITY.**

Not only is the importance of the contact of our civilization with heathenism stupendous, but the early days of this contact afford the unique moment of opportunity. When the native first sees the steel plough at work, or the train and electric tram running, he realizes that he is in the presence of a force altogether beyond his own. The Zulus watched the first electric car travelling through the streets of Pietermaritzburg without a horse to draw it, and they shook their heads and said, "These English, these English!" The miracles of the Gospel and Apostolic days were not more powerful credentials for the truth of the Gospel then than are the marvels of our modern civilization to the minds of the South African natives. Having had no written language, when first they learn to read and write a new world opens to them, and anything in print must, they consider, be true. How unique then is the present moment for their evangelization! Soon the marvels of our civilization will be as commonplace to them as they are already to us, and the supreme moment of opportunity will be gone.

Moreover, we must remember that our civilization breaks down their old tribal restraints and immensely increases their temptations by destroying their loyalty to their chief and their tribal socialism; this enormously develops their individualism and selfishness, while doing little or nothing really to elevate them. Thus if we force our civilization upon them it is essential that we take with it the saving grace of the Gospel, the knowledge of which has been entrusted to us.

### **THE LIFE OF OUR COLONISTS.**

Apart from the missionary value of Church work amongst our own people, the needs of our colonists are very great. Many of the latter are loyal and devoted Church people, who make real sacrifices for their religion and treat their clergy with a generosity that surprises those who go out from England. Many South African parishes possess a band of most loyal lay workers. Such parishes are self-supporting. But there are many of our kith and kin living practically outside the range of our Church's ministrations. Farming on the veldt is hard work and often very lonely. In many parts of South Africa Englishmen, once public school boys and later on university men, used to a happy social life, and strengthened by Church surroundings, now pass their lives in lonely isolation, farming on the high veldt, their only neighbours, except the natives, being a few scattered Dutch farmers, with whom they have little in common. The tendency is then to drift. Once or twice a year



they get into Bloemfontein, Krugersdorp, or some other town for a few days' holiday ; but otherwise their life is a life of most bitter and difficult temptations—the temptations incident to isolation. Young and active priests, able to ride (or willing to learn), will enormously widen their experience and strengthen their bodies by a few years' work in South Africa. Wherever they outspan at an Englishman's farm, if only they will make themselves at home and be friendly, they will get a welcome that will bring a new joy into their lives.

### THE LIFE OF THE INDIAN.

There is yet another race, of whom we are bound to take notice, viz., the Indians. They are to be found mainly in Natal, and especially near Durban. They came over as indentured labourers to work on the sugar, wattle, and tea plantations and farms, and after their term of service expired they were free to stay in the country or to go home to India. Many of them stayed, and either got work as servants or labourers, or started small stores of their own. They are excellent market gardeners, and when they have irrigated their land they retail their vegetables all over the countryside, carrying them in large baskets on their heads ; or they buy fruit wholesale on the market and hawk it in the same way. They are sober and industrious, and possess great powers of endurance ; as they are able to thrive on a little rice and “dahl” and to live incredibly cheaply they often struggle from abject poverty to comparative affluence. Being more sly and less honest than the natives they will never be in the same demand as household servants, though many of them serve as railway porters and as waiters at hotels and refreshment rooms. At all events, they have made themselves useful to the community, and have apparently come to stay. A splendid Mission work has been going on for many years amongst them, in which their own Indian priests and teachers take an important part.

In this work again there is an almost unique opportunity. As everyone knows, the great hindrance to the spread of the Gospel in India is caste. The Hindu is averse to Christianity, because the moment he is baptized he loses his caste. But when he leaves India he loses caste, and so when he comes to Natal his caste is gone whether he becomes a Christian or not. There are over 100,000 Indians in Natal, and amongst them many are highly educated and thoroughly Christian. Those who return to India often spread the leaven of Christianity there ; the missionary spirit is also getting a hold in Durban, and the Indian Christians are now trying to spread the faith amongst their own people with marked success.

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**Subject for Discussion.**—To discover the opportunities open to the Church among the natives, English, and Indians in South Africa.

1. Ask one member to say what difficulties the coming of the white man has brought into the life of the South African native,

and another the difficulties which the white man has to meet in South Africa. Let all the members say whether they think that white people have done the native harm or good.

2. If the remark were made to you, "I will go as a missionary to either the natives, English, or Indians in South Africa if you can convince me that there is any special opportunity for missionaries now and any hopefulness in the work," what answer would you give? Ask one member to answer for native work; one for work among white people; one for Indian work.

3. What is the great need if we are to use the present opportunity in South Africa?

4. Ask each member to write down one or more intercessions that he wants offered with regard to the opportunity in South Africa.

## CHAPTER IV.

### The needs of the Church in South Africa.

Let us glance at the special needs of the work in general, and first at one of the difficulties.

#### LANGUAGE.

Throughout Africa the language difficulty is one of the greatest which confronts the missionary. There are said to be in the whole of Africa 843 languages and dialects in use, and of these South Africa certainly has its share—Mr. B. Struck, of Berlin, enumerating 184 different Bantu languages.

As is well known, the Bantu languages are interspersed with clicks, difficult of pronunciation to the European. But more difficult than the pronunciation is the grammar, for these languages are quite different from ours in formation and construction. They have no genders, and do not change the verbs for different persons; the changes of words take place by means of altered beginnings instead of altered endings. Bishop Fuller in "The Romance of a South African Mission" describes how he was once pulled up by a native teacher for using the wrong form of the numeral "six," because in that particular sentence the numeral was in the past tense. Yet more difficult is the finding of proper equivalents for the common terms of the faith; the natives having no true conceptions of God, or holiness, or eternity, or of the other essentials of the Creed, the words used by us to represent these ideas often suggest little or nothing of the truth to the native mind. Last and not least is the extraordinary custom of *hlonipa*, which represents the effect of superstition upon language. The native lives in constant fear of magic, to which his whole personality is liable. The hair of his head and the parings of his nails, being an integral part of himself, even after being severed, may be used by an enemy; he therefore burns them lest disease should be brought upon him through



them. Similarly magic influences may be wrought upon him through his shadow, or his photograph, or the clothes he wears, or the shaft of his assegai, into which his personality has been absorbed through the sweat of his body. A man's spear shaft, having absorbed something of his personality, is always buried with him. So a man's name is part of himself and may be used for purposes of magic. Consequently his name, which was given to him either before or immediately after his birth, is allowed to fall into oblivion, and he is called by some other name, which is no essential part of himself, and, therefore, not exposed to the dangers of magic. Generally a native will not mention his own real name, much less must his wife or her relations do so; they must call him by his substitute name. As the chief is especially liable to the influences of magic no man will mention the name of a chief or a chief's ancestors, nor will he even utter common words which coincide with or resemble in sound tabooed names. For instance, the Zungu tribe say "inyatugo" for "enhlela" (path), and "mata" for "manzi" (water), and "embigatdu" for "umkondo" (assegai), and "inkosta" for "tshanti" (grass), because the chief's name is Umfano Inhlela, his father was Manzini, his grandfather Imkondo, and one before him Ishani. Besides such taboos, which are observed by the tribe, all the Zulu tribes unite in tabooing the name of the king who reigned over the whole nation. Thus when Panda was King of Zululand the word for a root of a tree, "impando," was changed to "nxabo." Again the word for lies or slander was altered from "amacebo" to "amakwata," because "amacebo" contains a syllable of the name of the famous King Cetewayo. When to these national and tribal taboos we add those which cause the change of many of the commonest words in every separate family, we see how every Zulu tribe has to a large extent a vocabulary of its own.

Our missionaries have real difficulties to face in the matter of the Bantu languages. They are to us difficult to pronounce and to analyse. It is even more difficult for us to use a native expression, to get under a native's skin—that is, to really sympathize with him and see things as he sees them.

### NATIVE CATECHISTS.

Not only are their languages difficult to us and their manner of speaking different from ours, but their ways of reasoning and their notions generally are foreign to us; only after having become saturated with their ideas can our people teach the natives easily and effectively. Well may we ask, "What is the best method of evangelizing them?" Undoubtedly the answer is, "Through native priests, teachers, and catechists. Get from the Mission schools the most suitable boys and girls, separate them from the temptations of heathen life as far as possible, train them lovingly and thoroughly in the fundamentals of the faith, and then send them back to teach their own people." They need a good deal of supervision even then, but they have a real eloquence of their own, a real love of their people—they know

their temptations, difficulties, and thoughts, and their teaching goes home with an effect that ours seldom or never has. If one asks, "What sort of priests and catechists do they become?" the answer is, "That though the number of natives fit for ordination at the present time is comparatively small,\* yet the zeal of those few, their saintliness and devotion, cannot but win our admiration." Those who pray for the Mission work in South Africa should constantly intercede for the native clergy and catechists and for the work of the native theological and training colleges.

## INDUSTRIAL SCHOOLS.

Another essential need is that of industrial Missions. It is at least open to question whether the education given in our own free schools in England should not be more on industrial lines; but anyhow, we have come to identify in our minds a certain course of instruction with elementary education, and without more ado we regard it as an act of the highest wisdom to impose a similar course of instruction upon the youth of savage South Africa. They are not only generations but centuries behind us in the matter of civilization, and they cannot be raised to our level at one jump.

In olden days the male population was being continually decimated by inter-tribal warfare. That the number of males should thus be kept down was beneficial for the sex generally, because the survivors would have more food and more wives, and abundance of these constitutes the Kaffir's heaven.

The natives as we have seen are not inherently lazy, but absolutely untrained to the routine and drudgery of systematic labour. One of the first needs of South Africa is industrial Missions, partly because industrial training is essential to the true development of the native himself, and also because the greatest asset of wealth to the possessors of South Africa will ultimately be in the native labour, available, not merely for the mines, but for the exploitation of enormous tracts of country. Though much of the objection to Mission work is utterly unjustifiable, yet some of it is due to the inevitable inefficiency of the Missions themselves. A smattering of book knowledge, which to the Kaffir constitutes education, does practically nothing really to develop his character, and tends to make him more arrogant and conceited than he was before. It is not altogether to be wondered at that people, who want native servants, say, "Give me a raw boy"; though in this the blame lies more with the Government than with the Missions. It is matter for real thankfulness that industrial Missions are growing, and those who are trained by them are in ever-increasing demand. It is not to be thought that missionaries in South Africa are necessarily indifferent in this matter, but they are often largely dependent on Government grants for the maintenance of their schools, and are thus tied down to a particular curriculum. As time goes on more attention is being given to this side of the training,

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\* See Census returns on page 58.



and in the girls' schools the native girls are taught to sew, wash and iron, cook and scrub, so that when they leave school they are not only invaluable as servants in a European household, but comparatively ideal wives for the Christian natives.

The medicine man and the witch doctor constitute a call to the Christian nurse and doctor to show forth, as by an object lesson, that the message of the Incarnation is a message of joy and happiness for body, soul, and spirit. It seems as if to some must come the call, which is at the same time such a wondrous privilege, "Take this child and nurse it for me."

The ignorance and superstition of the men and the position of the women constitute a cry out of the darkness to our teachers in a Christian country, "Come over and help us"; there is also, as we have seen, the need for those possessed of talent and wisdom to teach manual labour in industrial schools and to train native catechists.

Further, let us never forget the necessity for strict and even severe discipline in Mission work. It is impossible in these pages to dwell on the real horrors of heathenism. To a convinced Christian it must be self-evident that where the light of Jesus Christ does not shine, there the darkness of Satan holds sway. A careful study of the Acts and Epistles reveals to us the fact that the Apostles were fully alive to the necessity of ecclesiastical discipline, where converts were surrounded by heathen associations, and consequently were always more or less liable to lapse. A young Kaffir becomes a Christian, and in due course he hears that his favourite brother is going to be married. Of course he wants to go, and the temptation to lapse, at all events for the time, and give way once more to all the intoxicating excitement of a heathen marriage is indeed great. An old Kaffir, who, as a heathen, married two or three wives and saw no harm in doing it, is converted, won by the story of the Saviour's love. He comes to the missionary and wishes to be baptized. Christianity presumably forbids polygamy. Is he to put away all but the one wife, and, if he does, what is to become of the others? Truly a missionary priest must be a man of loving tact, must have his share of sanctified common-sense, and, moreover, he must be a real disciplinarian. To the credit of the English Church let it be said, that in spite of her lack of elasticity she largely owes her lack of numerical success to her high standard of discipline in the Mission Field. She will not admit anybody and everybody to holy baptism without full preparation, nor does she re-admit lapsed members to Communion without real signs of penitence. Splendid has been the work of missionary bishops, superintendents, priests and conferences in dealing with questions of discipline in a heathen country. Only again let us Church people realize what a splendid heritage the Catholic Church has in her dogmatic formulæ, her sacramental system, her definite discipline; and let not her desire for comity in Missions shake her allegiance to that holy faith which has been delivered to her. "Go ye, therefore,

and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost : *teaching them to observe all things whatsoever I have commanded you* : and, lo, I am with you alway, even unto the end of the world. Amen."

**Subject for Discussion.**—To discover the needs of the Church in South Africa.

(It will add to the interest of this Circle if each member has read the Appendix, become fully acquainted with the work of one diocese, and is prepared to give an account of its chief problems and needs).

1. If you were going as a missionary to South Africa, what work would call you most, and why? Ask four members to speak on behalf of (a) educational work; (b) industrial work; (c) evangelistic work; and (d) medical work.

2. Ask each member to consider what he would say if he had to make a brief appeal to his fellow communicants for help, prayers, and personal service for South Africa.

## APPENDIX

### On the history of the Church in South Africa.

The first recorded English service in South Africa was held in Capetown in 1749 by a naval chaplain returning from India. Other naval and military chaplains held services from time to time after the first English occupation of the Cape in 1795. Regular services were begun by Mr. Griffiths, the garrison Chaplain, in 1806. S. George's, Simonstown, the first church, was opened in 1814, but it soon fell down and was not replaced for some years. In 1820 over three thousand immigrants arrived from England, landed at Port Elizabeth, and were distributed over what is now the Diocese of Grahamstown.

S.P.G. has always been associated with the work of the Church in South Africa, and agreed with the Imperial Government that each should contribute £100 for every clergyman sent out to minister to the immigrants; the Rev. W. Wright, in 1821, was the first of these colonial chaplains to arrive. He held services at Wynberg, and was instrumental in opening several schools. In 1829 there were nine clergy in Cape Colony.

In 1830 was laid the foundation stone of S. George's Church, Capetown, where now stands the cathedral. The building was anything but beautiful according to our modern ideas, but it cost £17,000, and was a reproduction of S. Pancras' Church, London, with high pews and adequate provision for privacy, but none for kneeling. It was consecrated in December, 1834, memorable as the very month in which the slaves were emancipated.

Then came the real organization of Church work in South Africa. In 1840 Dr. Blomfield, Bishop of London, called the attention of Dr. Howley, the Primate, to the duty of providing the



full ministrations of the Church for the distant parts of the Empire, and proposed a fund for the endowment of colonial bishoprics. At once S.P.C.K. voted £10,000 and S.P.G. £7,500 for this purpose. At a meeting of clergy and laity summoned by the Primate in 1841 the plan was explained and a large number of contributions received; and so the "Colonial Bishoprics' Fund" was started. In answer to this appeal Miss (the late Baroness) Burdett-Coutts endowed the two Sees of Capetown and Adelaide. Robert Gray, Vicar of Stockton-on-Tees, was appointed first Bishop of Capetown, and was consecrated in Westminster Abbey on S. Peter's Day, 1847.

### **BISHOP GRAY.**

Dr. Gray with Mrs. Gray and their four children, and accompanied by two priests, reached Table Bay in 1848. In his first sermon he struck that note of missionary zeal which characterized his long episcopate, and he was not a little assisted in his work by the friendship of the Governor, Sir Harry Smith.

In 1848 the Bishop carried out his first visitation, accompanied by the Rev. James Green, who afterwards became Dean of Maritzburg, as his chaplain. He made a journey of almost three thousand miles, returning from Port Elizabeth by a different route from the one by which he went. He found an appalling amount of spiritual destitution, and what saddened him more than the lack of the Church's ministrations, was the low standard of work maintained by the few existing clergy. But his were the large heart and business-like qualities required, and he chose sites for churches, subdivided existing parishes, and marked out fresh stations for clergy. With a pastoral genius he sought out the neglected sons and daughters of the Church, and confirmed nearly nine hundred persons. The physical difficulties of this journey were almost incredible, the cart in which he travelled frequently stuck and once upset, and on one occasion he had to carry his box on his own back. It is something to know that his heroism was not altogether unappreciated, and one English farmer made a journey of 180 miles to Grahamstown to receive the apostolical laying on of hands. In 1849 he sailed to S. Helena, which was a part of his extensive diocese, and confirmed five hundred persons, being actually one-tenth of the entire population.

In 1850 the Bishop made his fourth visitation journey, which lasted nine months, and actually passed through the Orange River Sovereignty, Natal, and Kaffraria, covering a distance of four thousand miles. It was the experience thus gained that opened his eyes to the tremendous needs that faced the Church, and he thus described his feelings when he found himself once more at Bishops court, thinking out how those needs were to be met—"I have never a quiet moment, and have upon my shoulders the accumulated neglects and faults of half a century."

He felt that his diocese must be divided, and visited England

in order to obtain Letters Patent. He had to resign the original Letters Patent which he held as Bishop of Capetown, the two new Sees of Grahamstown and Natal being constituted under Letters Patent of their own. He himself received fresh Letters Patent as Metropolitan of South Africa and Bishop of the reduced Diocese of Capetown. John Armstrong and John William Colenso were consecrated on S. Andrew's Day, 1853, in Lambeth Parish Church, as Bishops of Grahamstown and Natal respectively, by Dr. Gray and other bishops, both of them taking the oath of canonical obedience to the Metropolitan of Capetown. S. Helena was made a separate diocese in 1859, and in 1863 the Orange Free State was made a diocese, now the Diocese of Bloemfontein. After a series of disputes, mainly associated with the name of Bishop Colenso of Natal, it was made clear that the Crown had no power to grant Letters Patent for any self-governing colony, and in 1870 the Synod of the Province of South Africa met at Capetown for the first time, composed of the bishops and of clerical and lay representatives elected by the several dioceses, and drew up a constitution and canons for the Church of the province. This was Bishop Gray's crowning work, though he had done an enormous amount of pastoral work, and had established a training college for native and coloured catechists and teachers, S. George's Grammar School, and S. George's Orphanage for Girls, all at Capetown. He died in 1872, one of the giants who, like Cecil Rhodes and Sir Harry Smith, helped to make South Africa what it is. Dr. William West Jones took up the work so well begun by Bishop Gray in 1874, and continued to rule the diocese till his lamented death in 1908. The title of Archbishop was conferred on him in 1897. He was helped in his great task by Bishop Gibson, the Coadjutor Bishop of Capetown, consecrated in 1894, who in turn has been succeeded by Bishop Cameron, consecrated in 1897.

Archbishop West Jones will long be remembered, not merely for the charm of his character and for his continuous labours for the welfare of the Church of the province, but also for the share he took in the gradual building up of the constitution of the Church of the Province of South Africa. In 1909 he was succeeded by Dr. William Marlborough Carter, whose experience as Bishop of Zululand 1891-1902, and then as Bishop of Pretoria 1902-9, has eminently qualified him for his difficult work.

## **DIOCESE OF CAPETOWN.**

ARCHBISHOP—WILLIAM MARLBOROUGH CARTER, 1909.

Throughout its history the missionary work of the diocese has been growing steadily, and, except in the Cape Peninsula, the majority of the members of the English Church are coloured people, at least 54,000 out of 107,000 members. When it is remembered that besides the ordinary missionary work, the diocese undertook the spiritual charge of the lepers and convicts on Robben Island, that at Capetown there is a home for destitute children, and that a



House of Mercy for penitentiary work, a Seamen's Institute, and definite work amongst the numerous Mohammedans are all carried on, it will be seen that there is plenty to do.

### **DIOCESE OF GRAHAMSTOWN, 1853.**

BISHOP—CHARLES EDWARD CORNISH, 1899.

This diocese consists of the eastern part of Cape Colony, with an area of 75,000 square miles, a population of 50,000 English speaking people, and 500,000 others. There are ninety European and eight native clergy.

Grahamstown itself was founded in 1811 as a military post to keep the natives from making inroads across the Fish River, under Colonel Graham, and from him the diocese has its name.

One of the features of the history of this, as of other South African dioceses, has been the magnificent long service of some of its first clergy. It boasts the only theological college in the province, and has been successful in preparing a considerable number of colonial born young men and others for Holy Orders.

The diocese has had many heroes, and owes largely to Bishop Webb its fine cathedral, and to Bishop Cornish's activity its efficient staff of nearly one hundred clergy, said to be the largest number working in any colonial diocese.

Another name stands out in the history of the diocese, and that name shows us the importance of women's work in the colonial Church. Mother Cecile began work at the request of Bishop Webb in 1883, starting in a smali kitchen, with a mud floor and no windows. For the first three weeks she taught one pupil. From this beginning has grown the Community of the Resurrection, which now numbers nearly one hundred.

Various branches of work have been started in connection with S. Peter's Home, the most important being the training college for teachers, who pass out from there fully qualified to go and teach throughout the colony. Other institutions are the orphanage and industrial schools for white and native girls. The Sisters' work has also extended to Port Elizabeth and Queenstown, at which latter place a House of Mercy has been built for girls. A few years ago the work was extended to Bulawayo, where a Church school was opened at the request of the Bishop of Mashonaland. Mother Cecile died in 1906. Her spirit seems still to animate the work, and her example shows what a call there is for women in the colonies, and what invaluable service they can render.

### **DIOCESE OF NATAL, 1853.**

BISHOP—FREDERICK SAMUEL BAINES, 1901.

The diocese derives its name of happy omen from the fact that Durban (Port Natal) was discovered by the celebrated Portuguese navigator on our Lord's natal day, December 25th, 1497. It was indeed an eventful voyage, as it led to the opening up of India and the East to European enterprise.

Church work was begun in 1835 by Captain Allen Gardiner, R.N., who was helped in his work by Mr. Owen, of the C.M.S. The latter was actually stationed by Dingana's permission at the royal kraal for about a year. In 1849 Bishop Gray appointed his chaplain, the Rev. James Green, to be Rural Dean and Colonial Chaplain at Pietermaritzburg. He ultimately became Dean of Maritzburg, holding office till his eighty-fifth year, being the oldest dean when he died in 1906. As the result of Bishop Gray's visitation in 1850 Dr. J. W. Colenso was consecrated first Bishop on November 30th, 1853.

Aided by such men as Sir Theophilus Shepstone, Archdeacon Charles F. Mackenzie (afterwards the first Bishop of Central Africa), Henry Callaway (afterwards Bishop of Kaffraria), and Dr. Sutherland (the Surveyor-General), Bishop Colenso attained a wonderful knowledge of his diocese and of the customs and language of his Zulu people, and he was indefatigable in organizing missionary work and in translating the Bible and Prayer Book.

The great faction that divided the diocese, owing to certain teachings of Bishop Colenso, and led to the consecration of William Kenneth Macrorie while Bishop Colenso was still alive, and the long disputes as to the Natal Church properties, have only just come to an end under the administration of the present Bishop.

Natal is known as the "Garden Colony," and also as the "English Colony," being less Dutch than most parts of South Africa. The diocese has its diocesan colleges, also schools and orphanages under the Sisterhood of S. John the Divine, and native theological and training colleges; and in addition to the Mission work amongst the Zulus there is much done amongst the Indians, of whom there are 150,000 in Natal, mainly in the neighbourhood of Durban.

### **DIOCESE OF BLOEMFONTEIN, 1863.**

BISHOP—ARTHUR CHANDLER, 1902.

This diocese comprises the Orange Free State and Basutoland. Services were first held by Bishop Gray in 1850. When the territory was handed over by the British Government in 1853, Church work became neglected, and only really began systematically when Bishop Twells was consecrated in 1863. His first service amongst his people caused tears of sheer joy, though many of the congregation could not find their places in the Prayer Book. On the same day a service in Dutch was held for the Fingoes and Kaffirs that they might learn that the English Bishop intended to care for them also. It is interesting to record that there is a small but steadily increasing number of young Dutchmen in this diocese (perhaps more than in any other) who, not satisfied with the more narrow and unsacramental religion of their fathers, are presented for confirmation in the Church of the province.

The diocese has recently been subdivided; its extent is about the same as that of Wales, with a native population of about 350,000. Francis Richard Townley Balfour was consecrated Assistant Bishop in 1911 as a preliminary step.

## **DIOCESE OF ZULULAND, 1870.**

BISHOP—WILMOT LUSHINGTON VYVYAN, 1903.

Through the zeal of Miss Mackenzie, sister of Bishop Mackenzie, of Central Africa, this diocese was cut off from the Diocese of Natal. The European population is only about 3,000, mainly Boers, and the natives, about 360,000, make the diocese almost entirely a missionary one. The Swazis, Zulus, and Tongas, who form the bulk of the native population, have a fine physique; and in spite of superstition and much that is barbarous have many noble qualities. In many respects the missionary work is easier where the European population is small; the native mind is not so apt to confuse a corrupt civilization with Christianity. There is a good training college for native teachers at Isandhlwana, founded by Bishop McKenzie, and a famous Mission work carried on by Archdeacon Johnson with his head-quarters at S. Augustines's (Rorke's Drift), with its interesting church to seat two thousand people, built entirely by native labour.

## **DIOCESE OF S. JOHN'S, KAFFRARIA, 1873.**

BISHOP—JOSEPH WATKIN WILLIAMS, 1901.

The European population consisting of traders and farmers, is only 15,000, and is extremely difficult to minister to, because so scattered and isolated; there are, however, over 1,000,000 natives in the diocese.

The Pondos are akin to the Zulus, the Griquas are descended from the Dutch and their Hottentotslaves, and there are a considerable number of Basutos in Griqualand East. But special interest attaches to the work amongst the Fingoes and Pandomisi, who have largely adopted European customs and are easily educated and progressive in their methods of agriculture.

The Scottish Episcopal Church, which has always helped to maintain the work, united with S.P.G. in 1873 to found this diocese, and Henry Callaway was consecrated first Bishop at S. Paul's Episcopal Church, Edinburgh. In 1874 he began the charge of 30,000 square miles with only nine clergy. Yet in the first three years of his episcopate he confirmed 600 persons, and in 1877 the Rev. P. Masiza was ordained priest, the first native to be raised to the priesthood in South Africa; he was the first in South Africa to be made a canon, being attached to the cathedral at Umtata.

## **DIOCESE OF PRETORIA, 1877.**

BISHOP—MICHAEL BOLTON FURSE, 1909.

The diocese is practically co-extensive with the Transvaal. In 1870 services were held at Pretoria by the Rev. J. H. Wills, a deacon, the first resident clergyman. In 1878 Rev. H. B. Bousfield, Vicar of Andover, was consecrated first Bishop, landing at Durban with two deacons, two students, and three ladies, whence his journey up country in bullock waggons, a distance of five hundred miles, took five months.



Native wars and political unrest hampered the work for many years. Then in 1885 gold was found at Barberton, and English people began to settle all over the colony, and in 1886 Johannesburg began to boom.

The first great Mission work was carried on by Jacob Tabane, a native chief of the Bechuana, who when on a visit to Kimberley to look after some of his people attended the services of a Wesleyan Mission, and was converted and baptized. Since then he has been an unpaid preacher of the faith, as he has known it, to his own people. In 1880 he became possessed of a Prayer Book translated into his own language, and the frequent mention of bishops, priests, and deacons in it led him to the Church. Bishop Bousfield confirmed him, and in 1908 Bishop Carter ordained him deacon.

It was Bishop Carter who successfully appealed to the Community of the Resurrection at Mirfield, who in 1903 sent him three of their members, by whom was begun a wonderful Mission work at the mines on the Rand.\* There the native labourers are drawn from all parts of South Africa, and their diversity of language makes evangelical work in the compounds especially difficult, but as they disperse again to their homes many of them go back at least to spread the desire for Christian teaching, and a large amount of Christian literature sold at the mines is carried all over the country. Under the present Bishop great strides have been made in all departments of the work.

## **DIOCESE OF SOUTHERN RHODESIA (formerly Mashonaland), 1891.**

BISHOP—FREDERIC HICKS BEAVEN, 1911.

The diocese consists of South Rhodesia and part of Portuguese East Africa. There are said to be some 750,000 native inhabitants, perhaps a third belonging to the warlike Matabele, and the rest called by them Mashona, and Makalaka, or Makaranga—terms of contempt for those who are not Matabele. They live scattered over large native reserves, and are rapidly multiplying. There are about 24,000 European inhabitants.

Bishop Knight Bruce, Bishop of Bloemfontein, reconnoitred the country in 1888, but it was not till 1890 that regular work was begun by Canon Balfour. The life of isolation is difficult to Europeans, and at some of the mines the temptations to gambling and drunkenness are very considerable.

The work amongst the natives has been full of encouragement. Take Bulawayo, where a Mission priest started a night school in 1897. Gradually but steadily the number of enquirers increased. In time, with help from home, a brick church was built to replace the little mud and grass house which formerly did duty. By 1902 the new church with accommodation for four hundred was too small, and it was determined to enlarge it. A list was opened and then

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\* The Rev. J. O. Nash, the second member of this Community to be raised to the South African Episcopate, was consecrated in 1917 as Coadjutor Bishop of Capetown.

and there £130 was paid or promised by the native Christians. Of the total cost of the enlargement (£388) all was given by the natives themselves, except £50 given by S.P.C.K.

To realize what the Christian profession is, one should witness an Easter baptism, and hear a squad of great Matabele braves thunder out their answers to the baptismal vows, and see them descend bodily into the laver of regeneration, to bury with Christ the heathen "old man," and then robed in white bear their witness that they have forsaken the darkness of superstition and mean to let their light shine, while a solemn *Te Deum* is sung in unison by those mighty native voices. In spite of disappointments and lapses here and there, a steady growth goes on, and the Church is being built up, assisted by training and industrial colleges.

### **DIOCESE OF LEBOMBO, 1891.**

BISHOP—JOHN LATIMER FULLER, 1913.

This was constituted a separate diocese by Act of the Provincial Synod at Capetown. It is entirely in Portuguese territory, and the European population is a mixed one of Portuguese, Indians, English, Germans, French, Syrians, Greeks, and others. The native population is probably about 500,000 of various Bantu tribes. The story of the diocese is largely identical with the episcopate of its first Bishop, William Edmund Smyth, who, when he arrived in 1893, found only two communicants belonging to the Church of the province, and no church buildings, organization, or property; when he was compelled to resign in 1912 there was a vigorous and prosperous work being systematically carried on. His book, "The Work of a Missionary" (which can be obtained from S.P.G.), gives a wonderful insight into the real life of a missionary in such a diocese.

His successor, who is widely known as the author of "The Romance of a South African Mission," was the first to preach the Gospel to many of the natives of the diocese, when he carried on his strenuous Mission at the Johannesburg mines, where so many natives, attracted by the high wages, go for a spell of work. To them his appointment was most welcome, and no one could have been found more pre-eminently fitted to succeed Bishop Smyth.

### **DIOCESE OF GEORGE, 1911.**

BISHOP—HENRY BRINDLEY SIDWELL, 1911.

This diocese was also constituted by the Provincial Synod, and includes the Archdeaconry of George from the Diocese of Capetown, and the most westerly part of the Diocese of Grahamstown. It covers the large Mission districts of Knysna, Mossel Bay, and Heidelberg.

### **KIMBERLEY AND KURUMAN.**

BISHOP—WILFRID GORE BROWNE, 1912.

This diocese was constituted in 1911. Nearly the whole area of the diocese was taken out of that of Bloemfontein, and it includes the whole of Bechuanaland and Griqualand West, with Kimberley

as its centre. It is almost entirely a missionary diocese. The Province of South Africa is now starting missionary work in South-West Africa.

### DIOCESE OF S. HELENA, 1859.

BISHOP—WILLIAM ARTHUR HOLBECH, 1905.

The diocese includes the islands of S. Helena, Ascension, and Tristan d'Acunha. The population consists mainly of coloured people who are extremely poor, and the Church is largely dependent upon grants from S.P.G.

This brief sketch can give no adequate idea of the great Provincial Church of South Africa, but it does suggest one or two points, such as continuous growth and heroic service. The Church of South Africa has always stood for definite doctrine and apostolic government. With its Provincial Archbishop and Synod and its complete diocesan organization, unfettered by civil laws and unsympathetic civil governments, it perhaps more than any other branch of our Church stands for catholic tradition. The huge preponderance of the native over the European population makes the work of vital importance, as giving not only a responsibility towards our isolated brethren, but a possibility of leavening an enormous heathen population.

### INDEPENDENT DIOCESES.

The above dioceses form the ecclesiastical province of South Africa. An adequate idea of the problems confronting the Church in South Africa can only be gained if the student learn also something about the Dioceses of **Zanzibar, Nyasaland, and Northern Rhodesia**, in the area supported by the Universities' Mission to Central Africa, and the C.M.S. Dioceses of **Uganda, Mombasa, Western Equatorial Africa, and Sierra Leone**, also **Accra** (S.P.G.) and **Mauritius**. **Madagascar** is treated separately in the "Madagascar Handbook." Egypt and the Soudan are at present under the jurisdiction of the Bishop in Jerusalem, who has a Suffragan Bishop in Khartoum.

### BOOKS OF REFERENCE.

NOTE.—*The following may all be ordered from S.P.G. Those marked \* are in the S.P.G. Lending Library.*

- "The Land of Good Hope," Rev. H. Moore (S.P.G., 2s. net).
- \*Story of the Nations: "South Africa," G. H. Theale (T. Fisher Unwin, 5s. net).
- \*"Romance of a South African Mission," Bishop of Lebombo (S.P.G., 6d. net).
- \*"South African Native Missions," Bishop of Lebombo (Jackson, Leeds, 6d. net).
- "Mother Cecile of Grahamstown" (Wells Gardner, 2d. net).
- "The British Commonwealth of Nations," General Smuts (Hodder & Stoughton, 1d.).
- "Magic and Witchcraft" (Lay Reader Series, 2d. net).



## Part III. THE CURIOS.

The Society is gradually building up a collection of curios and objects of interest, from the various lands in which it is helping the Church; and, with the help given us by our missionaries abroad and friends at home, the collection is becoming more fitted for its purpose and more capable of proper arrangement. Our aim is to be able to send down to each Exhibition such a selection of curios as will arouse interest, stimulate enquiry, and be in some degree a revelation of the *soul* of the people whose lives and surroundings they are intended to illustrate. We desire that they shall so represent the various aspects of life in far-off lands, as to tell an all-round story of the natural aptitudes and ability of the people; indicating very probably the darkening of their understanding and enfeebling of their powers in long ages of ignorance and superstition, with the consequent deadening of the human affections and the lapse into crafty, cunning, and violent practices. Where possible, too, we desire to present such objects as reveal the strivings and gropings after higher ideals which are to be found even in the most degraded of peoples. A visit to a court thus supplied, and intelligently served by instructed stewards, is calculated to impress the visitor with a deeper sense of the reality and unity of human brotherhood, and to make him see something of the infinite loss that humanity has sustained in the abandonment of whole races to deadening superstitions, or to the half lights of imperfect faiths.

**The Steward and the Curios.**—The court steward is responsible, while on duty, for the care of the curios, some of which may be very valuable, if not intrinsically, yet from their rarity. Some curios are fragile, and need careful handling. The general public are not allowed to handle the exhibits, consequently the steward should see that they are so placed as to be visible, and when it is necessary to handle a curio the steward alone is to do it, and give a short explanation of its meaning. A few short but *definite* remarks on the nature of the article, its use, and by whom it is used, are better than long vague descriptions. Stewards have been heard to say, "*They use this there, for such a purpose,*" not realizing apparently how little this may convey to the hearer. It is best to begin in some such way as this, "These curiosities are from," say, "South Africa; they are made and used by the Zulus," and then a few words to say who the Zulus are. The steward will then probably display some object which shows the natural cleverness of this great people. This will lead him to speak of their superstitions, and he will pick up some article illustrating them, and so by using one curio after another he will leave in his hearers' minds a definite impression, not perhaps very full, but clear as far as it goes, of the need these splendid people have and feel, of a Saviour. A word or two about Missions and our duty, will give point to this little talk, and the steward will be surprised at the interest he has

aroused. If the steward makes a point of being present when the missionary is speaking in his court, he will soon become familiar with the main lines of the deputation's talks, and be able to speak with more knowledge than if he depended entirely upon books.

The steward will find children most eager questioners; and he will show them the more interesting of his curios, always striving to arouse their sympathy in the needs and sorrows of the heathen world.

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N.B.—The steward should not require, before describing an article, to read the label in the presence of the visitor, and it should be the pleasant duty of the steward to see that the curios are kept clean and free from dust.

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## Notes on the Curios.

The curios in the South African Court represent mainly the ornaments, the utensils, the food and clothing, the implements of war and of the chase, the amusements, and the superstitions of the various tribes inhabiting South Africa (see pages 13 and 14), and should be arranged as far as possible under these headings, with a separate section for Mission work.

The **BUSHMEN** were the earliest known inhabitants of South Africa. They were a pigmy race, whose language consisted principally of clicks and grunts (which characteristic they have bequeathed to the languages of their successors, the Bantu tribes). The Bushmen have left on the walls of their cave dwellings a record of their lives and occupations in the "Bushmen paintings," drawings in coloured ochres and clays, of animals, usually oxen and antelopes, and of men. These aborigines have been ruthlessly exterminated by Bantu and Hottentot alike.

The **HOTTENTOTS** (=stammerers, a name given to them by the \*Dutch), or Koi-Koin (=the men) as they call themselves, are of the same race as the Bushmen, but are a taller people. Some writers connect the Koi-Koin with the ancient Egyptians. The contempt with which they are regarded by Europeans is due chiefly to their unclean habits. For ninety years the Church has now laboured amongst them, with excellent results.

The **BANTU** (=people) family includes all those African races whose language is infected by means of prefixes (as, e.g., a Mosuto man belongs to the Basuto people, lives in the Lesuto country, and speaks the Sesuto language). The Bantu, though negro, are not pure negro. There is in them a considerable intermixture of Arab and Persian blood. They vary much in colour; even in the same tribe there are those who are light brown and those who are jet black. In appearance also they may resemble the pure negro or the Arab.

The principal tribes of South Africa belong to one or other of the following divisions of this great family—the coast tribes, the mountain tribes, or the western tribes.

(a) **Coast Tribes.**—These include all known as **KAFFIRS**—the Amakosa, the Pondos, the Tembus, the Pandomisi, the Xesibes, the Bacas, the Fingoes, and the more northerly tribes of Zulus, Matabele, and Swazis.

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\* It is said that the Dutch, who heard their language first, could make nothing of it but *Hot en* (=and) *Tot*, and called the people so.

(b) **The Mountain Tribes** consisted originally of the Bamonageng, the Batlokoa, the Baphuti, the Makhoakhoa, the Baramokhele, now welded together into the BASUTO nation.

(c) **The Western Tribes**, inhabiting the great central plains, comprised the Baharutsi, the Bangoaketsi, the Bakuena, the Barolong, the Batlaping, and others. These western tribes are known as the BECHUANAS (pronounced Betchuanas).

The Bantu peoples are physically and intellectually a fine race, and under their tribal system developed many splendid characteristics, which the introduction of European habits and vices has done much to destroy. The Christian Church has won many evangelists, confessors, and martyrs from among these splendid peoples.

1. Fan.
- \*2. Zambela (dulcimer) and Sticks.
3. Beaded pocket charm. The African is very superstitious. All that happens around him he regards as the work of spirits who must be propitiated. The violent storms of his country



WITCH DOCTOR'S MASK, CHARMS, ETC.

No 128.

are under the influence of rain-makers. The crops may be influenced by the witch doctor's charms. There are the official wizards, such as crop doctors, lightning doctors, locust doctors, rain doctors, war doctors, as well as those resorted to for love-charms. But the unauthorized sorcerer who works for or against an individual is dreaded and hated as an enemy of the State.

Disease is unnatural, therefore must be the work of a personal enemy. Death by lightning, however, is the work of the ancestral spirits of the victim who want him. His death must on that account not be mourned. But death from sickness is supposed to be the malignant work of an enemy who has employed a sorcerer. "The methods adopted by these sorcerers are legion. They may keep baboons in



their hut and may send these animals away in the night to administer poison to the victims. They may place a charm in the path so that the man may become infected and slowly die. They may change themselves into wild animals and may devour their enemy. They may obtain the parings of their victim's nails or a portion of his hair and through them work his destruction. Or even unknown to himself the 'beast' inhabiting a man may go forth at night and work magic on a foe and return unnoticed. To ward off such dangers people place a magical ring of defence around their kraals by sprinkling the bushes or the paths with special medicines and charms."—D. Kidd's "South Africa," pages 64–68.

4. Basket (Lebombo). The basket work of the South African native is of excellent quality, some being so closely woven as to hold liquids.

\*5. Axe.

\*6. Fruit plate (Lebombo).

\*7. Bead work. See also many succeeding numbers. Much of the bead work of South Africa shows marvellous ingenuity, love of gay colours, and imitative power. A native girl can imitate in bead work the best European lace. The right to wear certain bracelets, bead work, and other ornaments is decided by the wearer's rank and is jealously guarded.

8. Ornament (Job's tears). Seeds of a grass originally East Indian (coix lacryma), pierced with a mimosa "wait-a-bit" thorn, and strung together with wire or gut.

\*9. Bead ornaments.

10. Bracelets (brass).

11. Bracelets (bead).

12. Hair ornament for calf of leg.

13. Petticoat (Zulu). On her wedding day the Zulu bridegroom sends a petticoat, which the bride puts on for the wedding ceremony, and, it is said, never takes off again!

KAFFIR WOMAN.

No. 213.

14 and \*15. Necklaces (Zulu). 16. Girdle (Zulu).

17. Bowl (Lebombo).

\*18. Skirt (red clay).

"The chocolate coloured natives are semi-nude. The men wear either the *umutsha*, which is a loin covering made from the tails of wild animals, or else blankets which are often smeared with red clay. The tribes which use this Kaffir rouge are called 'Red Kaffirs,' or simply 'Reds.' The body is generally smeared with oil, which very much improves the colour of the skin, though the Red Kaffirs rub the rouge over their bodies as well as their blankets. Various articles of European clothing can now be met with everywhere



among the natives. It is not unusual nowadays to find a Kaffir clad simply in a very dirty, shabby, cotton shirt, or in an old pair of second-hand trousers patched beyond all recognition of its first estate."—D. Kidd's "South Africa," page 42.

\*19, 20, and 21. Baskets.

\*22. Cloak (Kaffir).

\*23. Girdle (Zulu).

24. Bead pouch.

25. Whisk (grass). The whisk is a painful reminder of the plague of flies of many kinds and degrees of virulence which infest South Africa. Not only is the small but dreaded tse-tse fly deadly to cattle and horses, but it has now been discovered to be responsible for the spread of the fatal sleeping sickness, which, formerly endemic on the West Coast, is now depopulating other regions of Africa.

\*26. Carved figures. The African is fond of carving, is a good imitator, and not devoid of humour in his fantastic representations of men and animals. Not by any means all the images he makes are intended as objects of worship.

27. Guinea corn head. A variety of millet (*sorghum vulgare*) used as a staple article of diet.

28. Belt (Matabele).

29. Fruit of the baobab tree. An enormous tree of the genus *adansonia*. Also called the monkey bread or calabash tree.

30. Wilde Keur.

\*31. Tobacco pouch. The native does not confine himself to tobacco for smoking. He also smokes hemp, a practice which has bad effects.

32. Bushman tea.

33. Kaffir mealie bag.

\*34. Grain basket (Lebombo).

35. Bangles.

36. Asbestos. A white grey, or green grey, mineral easily separating into fibres. Used much for purposes requiring a fireproof material.

37. Bracelet (Matabele).

38. Necklace (bead).

\*39. Armlets.

\*40. Dipper (Lebombo).

41. Armlets (feather). The "ricksha boys" (the men who draw hand carriages in the towns) love to make themselves gay and hideous with feathers, skins, horns, etc. The bells (see No. 62) are useful to warn pedestrians of their approach, the "rickshas" travelling almost silently at a considerable pace. The work of a ricksha boy is said to have a bad effect on the lungs and heart.

42. Wooden cup and lid.

43. Yellow crystal sugar. A product principally of Natal.

44. Head ornaments (catskin).

\*45. Broom (Lebombo).

46. Bird's wings. The native is fond of adorning himself with feathers.

"Zulu chiefs have black feathers of the indwa bird stuck in the centre of their head-ring, just above the forehead. The younger chiefs wear black ostrich feathers in the same way. The grand old Mbonambi regiment carried plumes of black ostrich feathers."—"Zulu Customs and Folk-lore," Samuelson, page 34.

47. Gold quartz.

"South Africa is full of minerals, and gold is found in a great many districts. The main gold industry of South Africa, however, is concerned, not with patchy deposits, but with extensive reefs consisting of rock which frequently shows no signs of visible gold. Johannesburg is placed in the centre of the Rand, or ridge, which runs for thirty miles or more through a high plateau in the Transvaal, some 6,000-ft. above sea level. The metal is scattered through very hard quartz, in the form of a fine powder or dust, and the working of the material requires heavy machinery, much metallurgical skill, and considerable capital. The Rand is not a poor man's diggings, though thousands of miners have made what for them are fortunes by means of steady work."—"South Africa," Kidd, page 14.

- \*48. Cone (fir).

49. Grass mat. These mats are beautifully woven and stretched on the floor of the hut for sleeping. In the morning they are rolled up and laid aside, or suspended from the beams of the hut.

- \*50. Flag fans (2).

- \*51. Wooden comb.

- \*52. Bead belt.

- \*53. Beaded knobkerrie.

- \*54. Wooden spoons (2).

- \*55. Tambourine (Lebombo).

56. Bag made of monkey skin.

57. Biltong. Slices of lean meat—beef, buffalo, buck, or hippopotamus—uncooked, dried in the sun, and salted. It will keep good indefinitely. It was much used in the Boer War. Buck makes the best biltong. It is eaten grated or shaved off in thin slices.

58. Beans.

59. Maize or Indian corn. In South Africa known as mealies, is grown all over the Union, and is the staple diet of the natives. The land is rudely cultivated, being ploughed up with a rude wooden plough drawn by an ox, the surface of the soil being barely scratched, and later hoed by the women.†

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† Generally, however, much better ploughs are now in use, and always drawn by at least two oxen, often six. The cooking of the porridge is carefully done and not by any means always burnt. It is often rolled up into balls like large cannon balls, and put away to be broken off in pieces for the family or a stranger, and crumbled into thick milk.



The corn is ground by the women on a flat stone like a grindstone, being rubbed with a smaller stone, much like a scythe-stone. Enough meal for the day only is ground at a time. It is made into a coarse porridge, very thick, and generally burnt through careless cooking—in fact, so habitually that the natives get to prefer it burnt. The porridge, which may be made also of mabèle (millet), is thickened and flavoured with sour milk, curds, or herbs, is extremely nourishing, and natives who abandon their mealies for European food soon lose their physique.

\*60. Leg ornaments.

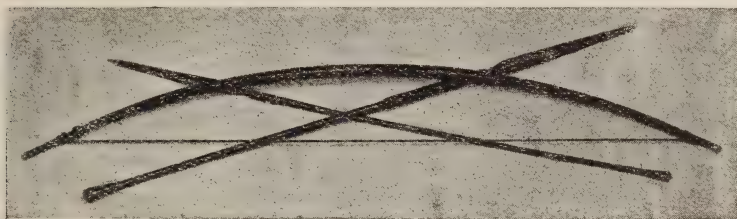
\*61. Hippopotamus teeth (2). The hippopotamus is now rarely found in South Africa.

62. Leglet iron bells. See No. 41.

\*63. Native beer strainer.

\*64. Maize.

65. Spoon for snuff. The snuff spoons are usually carved beautifully of horn, and are carried through the lobe of the ear, sometimes stuck through the hair. Sometimes



ASSEGAIS AND BOW.

Nos. 74, 105, and 127.

they are carved as hair combs, as being both useful and ornamental. See note on No. 77.

\*66. Guinea fowl model (carved in wood by native boy).

67. Elephant's tail. Wild elephants are now becoming scarce in South Africa, and perhaps will soon become a memory in Central Africa.

68. Long chain (wooden). An imitation of an iron "trek" chain. See No. 33. Made by a native from one piece of wood, with no joints. The chain is much longer than the piece of wood out of which it was carved.

69. Boer Bible. Picked up on a battlefield in the South African War. The Boers, who formerly delighted chiefly in the descriptions of wars of extermination described in Joshua and Judges, are now taking an interest in the evangelization of the natives. With the development of a better feeling and understanding between the Church of the Province of South

Africa and the Dutch Reformed Church a brighter future for the work of Christian Missions is assured. See "The Land of Good Hope," S.P.G.

70. Water vessel (gourd).                      71. Leg bangles.
- 72 and 73. Sticks carved by natives.
74. Assegai. The deadly spear of the Bantu warrior. Assegais are of two kinds—the longer and thinner for throwing, the shorter for stabbing. In war the point would be poisoned with vegetable poison, the poison glands of puff adders and mambas.
- \*75. Beans.                                      76. Pouch for tobacco and pipe.
- \*77 Snuff box. Snuff is made by the natives from tobacco and the ashes of the aloe, and is consumed in large quantities. To take snuff with another is a sign of peace and friendliness. "After a severe quarrel Zulus will not condescend to take snuff together on any account, although they have been the best of friends for years. It is not till their quarrel has been settled and their tempers cooled down that they can begin to say '*Ngi ncwebise ugwai*' ('Give me a pinch of



CHAPI PIANO.

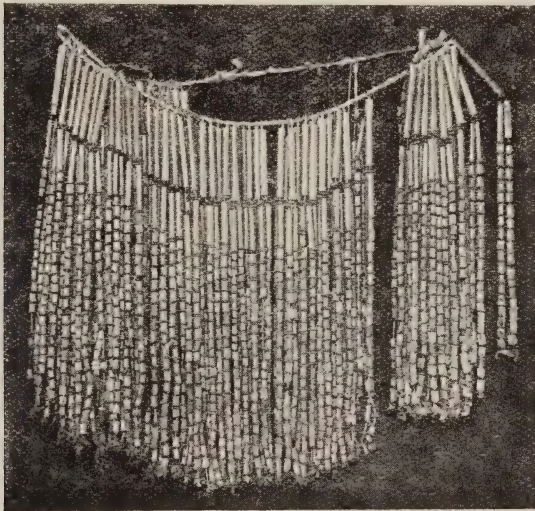
No. 80.

snuff'), and even then the one asked may refuse and say, "'Tis too soon, my friend; irritate me not, I pray.'"—"Zulu Customs," Samuelson, page 71.

- \*78. Waist strap (bead).                      79. Cigar case (Inhambane).
80. Chapi piano (Lebombo). A native dulcimer, the notes of which are made more resonant by having gourds placed behind them.
81. Anklets.                                      \*82. Bracelets.
83. Waist ornaments (bead).                      84. Shoulder ornaments (bead).
- \*85. Basket (Maxixi).                      \*86. Bead ornaments.
- \*87. Gourd snuff boxes (2).                      88. Beans.
- \*89. Bead ornaments.
- \*90 to 94. New Testament in Zulu, Sesuto, Secoana, Suso, Sipadi.
- "The three great divisions of the Bantu race speak three dialects of a common language. But between Sesuto and Sechuana the languages of the Basutos and the

Bechuanas, there is much less difference than between Sesuto and Setebele (or Zulu) the language of the coast tribes. The Basutos say, 'Zulu is the language of bold men and warriors, Sesuto of polite men and diplomatists, Sechuana of hunters and peasants.'—"In the Lesuto," page 26.

- 95. Case of products.
- \*96. S. Mark in Mashona.
- 97. S. John in Ronga (Delagoa Bay).
- 98. Sandals.
- 99. Necklace (beads).
- \*100. Kaffir pillow. The Zulu women at marriage or betrothal work up their hair with oil and red clay into an elongated top-knot, which is never taken down, also in many of the



DANCING GIRL'S DRESS.

No. 101.

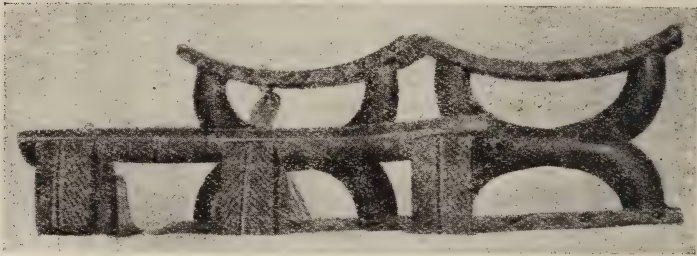
tribes the men do their hair into the most marvellous twists and designs. Hairdressing in such cases being an extremely lengthy operation it is desirable not to dishevel the hair, and wooden sleeping pillows on which the nape of the neck is laid obviate all risk. These pillows are often elaborately carved and ornamented with "poker" work.

- 101. Dancing girl's dress (Mashonaland). All natives are fond of dancing. Sometimes when there is a great "beer drinking" going on in a village the dance which accompanies it terminates in an orgy. The dancers of both sexes become thoroughly intoxicated, and then ensues a scene of bestial revelry, such as can hardly be imagined.
- 102. Bowl.
- \*103. Stick.



- \*104. Swazi dancing shield. Used not for fighting, but only as our soldiers use undress uniform, or for dances, etc.

"The national war dances are remarkable spectacles, producing nothing less than a thrilling effect upon the spectators. Some two thousand warriors or more, plumed and in their war trappings, and armed to the teeth with the weapons of their tribe, form themselves into a circle and commence a weird unearthly chant in a minor key. This is rendered with perfect rhythm and intense feeling. Then follows a recitative, when suddenly some well-known brave will spring into the centre of the circle, stab the earth with his assegai, leap frantically into the air, then stab the earth again, uttering a loud hiss, which is taken up by the thousand throats. This is supposed to represent the annihilation of all enemies of the tribe. Then ensues a deafening babel of sounds and clattering of tongues, each and every man yelling the direst threats, anathemas, and imprecations against the



KAFFIR PILLOWS.

enemy. A second warrior leaps into the midst of the throng, a third succeeds, then a fourth, and so on."—"In the Lesuto," pages 67 and 68.

- 105 and 106. Assegais.  
 107. Model of Mission school (Box V. 3).  
 \*108, 110, and 112. Belts (bead). 109. Ornament (Kaffir woman).  
 \*111. Basket (grass). 113. Basket (bead work).  
 114. Native spoon.  
 115 and \*116. Prayer Books in Sesuto and Secoana.  
 117. Old Testament Primer (Suso).  
 118. Anklet worn by rickshaw boy. See No. 41.  
 119. Rag doll. 120. Catechizing (Suso).  
 \*121 and 122. Gospel picture books in Suso and Gitonga.  
 124. War drum and sticks.  
 125. Horns. 126. Arrows (2). 127. Bows (2).  
 128. Witch doctor's mask, charms, etc. (in case).  
 129. Snuff box.  
 \*130. Kaffir red clay dress. See No. 18.

131. Beer strainer. The natives consume prodigious quantities of native beer, especially at weddings and other social occasions. It is wholesome and nutritious, but intoxicating when taken to excess. Temperance work is a necessary phase of the work at Mission stations. The beer is made from Kaffir corn—a small round russet coloured grain about the size of hemp seed. The beer is very thick with much sediment, and is strained through a strainer beautifully woven of grass.
- \*132. Blankets. Blankets are often made either from tree bark, or the skins of animals, beaten and scratched with thorns till they are as pliable as chamois leather.
- “The neatest of European furriers could hardly hold their own against the Basutos and Bechuanas in the dressing of the skins of wild animals, and in the preparation of those robes of fur so justly and universally admired.”
133. Witch doctor's axe.
- “The belief in witchcraft is to this day the cause of a terrible amount of suffering among the tribes that are independent. All events that cannot readily be comprehended—sickness in man, murrain in cattle, blight in crops, even casual accidents—are by them attributed to the agency of wizards and witches, and not the slightest compassion is felt for any unfortunate wretch whom the recognized witch finder of the community points out as guilty. Confiscation of property, torture, death are the penalties of being charged with this ideal offence.”—“In the Lesuto,” page 73.
- \*134 and 137. Sorghum (millet).
135. Maize. 136. Dagger. 138. Rye.
139. Woman's leglet (Rhodesia). 140. Purse (Mashona).
141. Butter knife. 142. Native bead work.
143. Bead purse. 144. Armlet for carrying money.
145. Kaffir pillow. See No. 100. Europeans are said not only to get accustomed to use these hard pillows, but to find them comfortable.
146. Comb. 147 and 148. Snuff boxes.
149. Necklet. \*150. Leg ornament.
151. Maize cob. Native porridge, or “mealie pap” (see No. 59), is often cooked in old kerosene tins.
152. Gold quartz. See No. 47. \*153. Girl's belt.
- \*154. Boy's head-dress. 155. Gold quartz.
156. Copper ore.
- \*157. Kaffir shields. South African shields are made of untanned cowhide, with a shaft down the back to stiffen them, with a thong which acts as a handle. The assegais are met by an upward movement of the shield and glide off.
- 158 and \*159. Kaffir pillows.

160. Meat dish and lid (Barotse). Carved out of a solid piece of wood. The dish would contain the chief's portion at a tribal feast.
- \*161. Kaffir spoons (2).                      \*162. Whisk (grass).
- \*163. Carved animals (Kaffir).
164. Basket and lid (Barotse). See No. 231.
165. Blue ground quartz.
166. Indian slippers. There are a large number of Indian coolies in Natal amongst whom S.P.G. is doing a good work. Dean Booth, M.D., at the time of the Boer War, was in charge of the East Indian Mission in Natal, and drilled a number of Indians to act as stretcher bearers to the Imperial forces.
167. Ladle.                      \*168. Kaffir meat basket.



BEAD WORK.

\*169. Pod of the flamboyant acacia. The flowering trees of South Africa are very gorgeous and of vivid colours. The flowers are, however, usually without scent.

170. Pillow.

171. Gourd water bottle.

172. Kaffir figure.

173. Bead armlet.

\*174. Gourd ornament.

175. Ostrich egg. Ostrich farming is an important industry in South Africa. The birds are raised especially for their feathers, but ostrich eggs are a very good food, and may be used in omelettes, custards, puddings, or cakes. One ostrich egg equals about twenty-four eggs of the common fowl. As is well known, the ostrich lays her eggs in the sand and the heat of the sun helps to hatch them.

\*176. Gourd snuff box.

\*179. Hat (model).

177. Bangles.                      \*178. Snuff spoon.

\*180. Sleigh for carrying corn (model).

\*181. Beaded snuff box.

\*182. Baby's dress. The usual dress of a native child up to a certain age is conspicuous by its absence.

183. Necklace.

\*184. Gourd water bottle.

185 to 188. Bead work.

\*189. Knobkerry.

190. Pipe.

191. Snuff box.

\*192. Basket.

193. Wire egg cup.

\*194. Baby's dress.

\*195. Boy's dress.

196. Armlet.

197. Tobacco jar.

198. Mahogany bean.

\*199. Hair fork and snuff spoon.

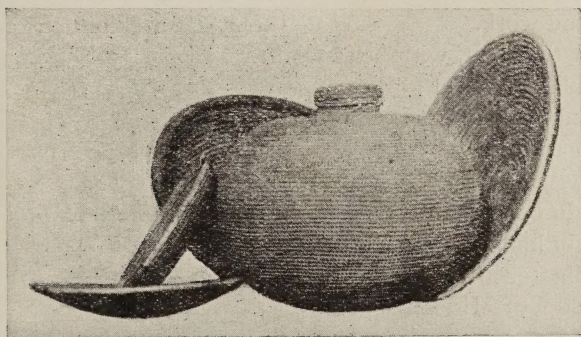


- \*200. Brooch.
- 202, 204, and \*205. Spoons.
- 206. Elephant's toe bangle.
- \*208. Basket (Lebombo).
- \*209. Horns.
- \*201. Ladles (2).
- \*203. Fan.
- 207. Cloak made of blanket.

"Troops of quaggas galloped over hill and dale; elands, springboks, blesboks, reeboks, rietboks, and other antelopes were to be seen on almost every hillside; and gnus, hyenas, panthers, ounces, jackals, wolves, baboons, and wild dogs abounded, almost all these are now gone."

210. Belt.

211. Rhinoceros whip. The sjambok of the Boer (and British colonist also) has been in past years too freely used upon the backs of native servants. Happily, a better feeling is arising, though incidents are from time to time reported of outrages by Kaffir servants met with terrible reprisals on the part of the white men. If ever white and black are to



BASKET WORK.

Nos. 6, 21, 34, and III.

live together in Africa in the future (and the black population now is ten times as numerous as the white) it will only be on the basis of mutual sympathy and understanding. Christian Missions, and those of our Church especially, which appeal to the innate reverence and love of order in the native mind, are the most hopeful factor in the Land of Good Hope.

- 212. Necklace.
- \*215. Zulu dress.
- 217. Bead work.
- 219 and 220. Kaffir dresses.
- 223. Witch doctor's belt. See No. 3.
- \*224. Bead girdle.
- \*226. Figure of a man.
- 228. Zulu shield.
- 213. Doll. Kaffir woman.
- 216. Socks (Basutoland).
- 218. Spoon (dipper).
- 221 and \*222. Bead work.
- 225. Horns.
- \*227. Monkey skins.
- 229. Zulu hat.
- 214. Doll.

\*230. Grass bowl.

231. Basket.

"A woman will leave her home a few minutes after dawn, carrying her infant on her back, and a large seruto—a basin shaped basket—on her head. She will trudge along bravely and patiently until she reaches her corn patch, at perhaps four or five, or even seven or eight, miles' distance. There she will work with scarcely any interval of rest until the long slanting rays of the declining sun warn her to return home. Then she piles her basket to the brim with maize cobs, or bunches of millet, and with her little one still on her back will plod homeward. Arrived at her cabin she will at once commence the preparation of the family meal, having herself partaken of nothing but a cup of *leting* (light beer) before starting for the harvest field and a mouthful of *bogobe* (Basuto bread) during the whole of the day."—"In the Lesuto," pages 58 and 59.

\*232. Hat.

234. Bead work.

236. Leather belt, with bead work.

\*237 and \*238. Bead girdles.

239. Gudu (pipe for smoking hemp).

240. Iguana skin.

242. Fly whisk.

244. Zulu beer strainer.

246. Zulu knobkerry.

247. Alligator attacking Kaffir (model).

248. Model of Mission school.

\*233. Bracelet.

235. Beer skimmer.

241. Wire bracelets.

243. Zulu spoon.

245. Zulu kerry (stink wood).

N.B.—The curios marked thus \* form a second set for smaller exhibitions, but in many cases there are two articles under one number and are thus in both sets.

### POPULATION OF SOUTH AFRICA.

The following figures are taken from the Government census of the Union of South Africa for 1911:—

European Christians	...	...	...	...	1,216,265
Native Christians	...	...	...	...	1,053,706
Mixed and Coloured Christians	...	...	...	...	460,758
Of no Religion	...	...	...	...	3,016,365
Non-Christians	...	...	...	...	212,864

Under the head "Of no religion" is included the heathen population of South Africa; the expression "non-Christians," as used in the census returns, includes Hindus, Confucianists, Buddhists, etc.



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